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MEMOIR OF THE LATE REV. SAMUEL NEWTON,
THIRTY-SIX YEARS PASTOR OF THE CONGREGATIONAL CHURCH,
WITHAM, ESSEX.

THIS eminent minister of Jesus Christ was born in the city of Norwich, on the 17th of February, 1763. His father, who was a native of Milbourne Port, Somersetshire, where the descendants of a branch of the family still reside, received his education for the christian ministry in the academy at that time conducted at Mile End, but now established at Hornerton. At an early age, Mr. Newton, senior, went to Norwich as assistant to the Rev. Dr. Wood, an excellent man, the friend and associate of Dr. Doddridge, who presided over a large and flourishing congregation, comprising many families of the very first respectability. Mr. Newton, soon after his settlement at Norwich, married the daughter of Dr. Wood, a lady of a fine understanding, a most amiable disposition, and great piety. During a part of Mrs. Newton's life, she was visited with a disorder which affected her intellect, but from which she happily recovered, and lived to rejoice in the increasing usefulness and growing reputation of her son, till in the year 1798 she died in peace and hope at the age of sixty years. In the course of Mr. Newton's ministry at Norwich, several distressing disputes arose in his once harmonious congregation, and occasioned repeated separations, but he was carried through these trying scenes with much composure and fortitude by

a firm reliance on God, coupled with a disposition naturally buoyant and cheerful. This temper of mind enabled Mr. N. to enjoy the pleasures of life with great zest and animation, while it preserved him from sinking under the pressure of its troubles into undue and unbecoming dejection. He closed his earthly career calmly and happily on the 12th of October, 1810, in the 78th year of his age, and the 56th of his ministry, leaving no family to deplore his loss, except his son Samuel, the subject of the present memoir.

Mr. Newton personally conducted the early education of his son, with no assistance except in the French language and the mathematics, for which departments of learning he engaged different masters. The particular plans he adopted in his interesting and important undertaking are not now known, except that he very early endeavoured to accustom his son to think and judge for himself, encouraging him to express and to defend whatever opinions he might have formed on the various subjects which, in the course of his studies, came under his consideration, while he condescendingly laid aside the authority of the tutor and the father to become his antagonist and guide in the argument. While proceeding with the education of his son, Mr. Newton had also for a pupil, Mr. Wm. Godwin, author of the work on Political

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Justice, who was the son of a dissenting minister at Guestwick, in Norfolk. Mr. S. Newton has been heard to relate, that by Mr. Godwin, when his fellow pupil, he was first taught to pray extempore, Mr. G. being accustomed to take him privately into a room for this purpose: a somewhat singular fact, when the subsequent histories of the teacher and pupil in this sacred exercise are considered.

In the year 1780, when Mr. Newton had attained the age of seventeen, he proceeded to Homerton to complete his education, where he was maintained entirely at the expense of his father. Into that long-established and most highly respectable seminary Mr. N. carried attainments in classical learning and general knowledge, but rarely indeed possessed by candidates for the christian ministry among protestant dissenters, when they first resort to our public academies to secure, as far as possible, the important advantages of a liberal education. But these early advantages, and unusual attainments, were far from producing in Mr. Newton an indolent confidence of his present superiority; for such was his ardour in the continued pursuit of knowledge, that for some time after his entrance into the academy, he sat up two whole nights in every week urging the diligent prosecution of his studies; but finding this practice prejudicial to his health, and perhaps discovering that on the whole it did not materially contribute to his literary progress, he entirely abandoned it. While in the academy, Mr. Newton was far from satisfying himself with that degree of study and application which would have enabled him to pass with credit through the appointed and regular exercises of his class; he read the entire works of several of the ancient classical authors, and among the rest those of Cicero. He was distinguished among his fellow-

students by his great predilection for metaphysical inquiries—a department of study certainly not without its advantages in the culture of the understanding, when pursued soberly, and not pushed on till the mind is bewildered and confounded instead of gaining clear ideas and useful knowledge. It is a pursuit, however, in which preachers should engage with caution, as there is some danger of its rendering their discourses less interesting to the hearts, and less intelligible to the minds of their uneducated hearers. When pursued to excess, it is unfriendly to the plain sense and warm feeling, which, as they are the most acceptable, so will generally be found the most useful qualities of Gospel sermons. Mr. Newton's metaphysical turn of mind seems to have diminished the interest and success of his earlier pulpit efforts, which were considered deficient in unction and savour, and did not encourage his friends to hope he would ever attain that excellence as a preacher which he afterwards reached.

After remaining three years at Homerton, a term shorter than that which students generally spend in that academy, but which was deemed sufficient for Mr. Newton, as his early advantages and progress had been so unusual, he proceeded to Lowestoff, in Suffolk, where he found a small and drooping congregation, which his labours, though limited to the short term of one year, contributed to revive and increase. Mr. Newton seems never to have entertained an intention of permanently settling at Lowestoff, and the church at Witham being at this time destitute of a pastor, through the death of the Rev. Mr. Case, he accepted an invitation to preach to that people as a probationer, in the year 1785, and was shortly afterwards unanimously called to the pastoral charge among them. His ordination took place

in April 1786; and of the Presbytery, by the laying on of whose hands he was solemnly set apart to his sacred office, the Rev. J. M. Ray, of Sudbury, alone remains to this present; the rest are fallen on sleep; but the traditionary record of their holy lives and extensive labours, still secures for the names of Wickens, and Fell, and Stevenson, an affectionate veneration among the churches of Essex.—His father delivered the charge.

Mr. Newton had not been long settled at Witham before he married Miss Todd, of Colchester, a lady many years his senior. Mrs. Newton possessed a good understanding, and an unusual animation and vivacity of mind, which she retained unimpaired to a very advanced period of life. She was a woman of great piety, and concurred most cordially in her husband's almost unbounded liberality, in employing his property for the relief of the distressed.

In this early period of Mr. Newton's ministry, he was much occupied with the writings of Dr. Priestley, and of other early advocates of Unitarian sentiments in this country, and his mind received a very considerable bias in favour of their opinions. Whether his mind was prepared for the full reception of that system cannot now be ascertained, or what might have been the result of further research and reflection, had not his inquiries been powerfully influenced by the very deep solicitude, which at this juncture took possession of his mind, on the important subject of his own character and state in the sight of God. He became the subject of the deepest sorrow and alarms. His sins rose in his remembrance, and overwhelmed him with anxious fear and grief. He came to the conclusion, that hitherto he had not been possessed of the grace of God, and of true, experimental, spiritual piety. Whether Mr. Newton was correct

in this portentous and truly awful conclusion, the great Searcher of hearts can alone determine; but it was a conclusion of the correctness of which he was himself fully satisfied, and which there is reason to believe he retained to the day of his death. To this view of his character, he was led by a very solemn consideration of his conduct, opinions, and feelings; and in the bitterness of his wounded spirit, he cried out, "What shall I do to be saved?" To a mind in this state of feeling, Socinianism offers no consolation for its sorrows, no foundation for its hope—it is a system which cannot produce a wounded spirit, or sympathize with it, or cure it. From this time Mr. Newton lost all predilection for Dr. Priestley's works and opinions, and turned his eyes to Christ with feelings and desires far different from those with which he must be contemplated by the man, who is prepared to strip him of his divinity, his atonement, and his justifying righteousness. A heart under the influence of the Holy Spirit, is the best guide to religious truth, and the best assistance the mind can enjoy in ascertaining the true meaning of the word of God. The advocates of Dr. Priestley's theology would doubtless insinuate, that when Mr. Newton's mind became thus anxious and agitated, he lost the true philosophic coolness and indifference to all religious sentiment, which alone, in their opinion, qualifies a man for arriving at correct views of divine truth; and that he no longer possessed the freedom from religious feeling, so needful to guide the mind in forming a judgment of truth and error in religious controversy. That Mr. Newton's mind no longer possessed this calm indifference is unquestionable; but that he was therefore disqualified to judge of, and attain to correct religious opinions, is denied. Did it never occur to those who hold indifference

in religion to be the only guide to truth in religion, that this cool absence of feeling must give the mind as powerful a predilection in favour of a system calculated to repress feeling, as a state of excited feeling can give the mind in favour of a system which shall stimulate feeling? A state of coolness is not here a state of impartiality. It creates in the mind a predilection in favour of religious sentiments congenial with itself. A cold heart is not, in religious matters, less a partizan than a warm one—it carries with it its prejudices and its bias, and is as solicitous with the judgment to decide in its favour, as one of deeper feeling. The true preparation of the mind for religious inquiry, is an honest, a deep solicitude to arrive at truth, arising from a full impression of the importance of the subject, and of the liability of the weak mind of man, led astray by various passions and sins, to fall into errors ruinous to his eternal interests. This is true freedom from prejudice, this is true superiority to its warping influence, this is the state of mind God will approve and guide. And it is too obvious to need mentioning, that this very earnest solicitude to know the truth, will exist in far greater force and efficiency where the mind is roused to feel the full importance of eternal salvation, than where it reposes in calm and undisturbed indifference. It was thus with Mr. Newton, and there is no reason to suppose, that after his mind became the subject of deep and anxious feeling on his religious state, his inquiries into divine truth were less honest, less diligent, or less free from prejudice than before. Nor is there the slightest reason for supposing, that his subsequent firm, decided, and affectionate attachment to Calvinistic doctrines, was the result of mere feeling, and not of the deliberate judgment of his powerful and intelligent mind. That his

feelings influenced his mind in his inquiries into divine truth, and in the convictions he arrived at, cannot be doubted; but their influence was legitimate—it tended to truth, as it filled him with anxiety to know the truth, humility and sincerity to receive it.

Indeed, through the whole course of Mr. Newton's subsequent reading and study in theology, he paid particular attention to the points in controversy between orthodox divines, and their Socinian opponents. There is not a text of importance to decide the controversy, which he did not most diligently examine, always candidly acknowledging, where he saw reason to do so, the force of the arguments, or the justice of the criticisms advanced by the advocates of Unitarianism. He watched for every new argument, every fresh criticism advanced upon the subject by writers on both sides, and gave to all he met with, the most deliberate consideration. What was the result of this long continued laborious consideration of this important controversy, is apparent by the tracts which Mr. Newton felt it his duty to publish upon the subject, but a short time before his death. The most cool, dispassionate, and diligent investigation convinced Mr. Newton, that in adopting orthodox sentiments, he had not been the dupe of his feelings; but that reason could derive no other views from revelation, when it approached the sacred page to ask with humble simplicity, "what is truth?"

But this important change in Mr. Newton's character is worthy of a more particular narration, and the following account is derived from several of his friends, to whom, at different times, he freely opened his mind upon the subject. At an early period of his ministry at Witham, his mind became alarmed and uneasy by such a sense of sin, as he had been previously unacquainted with, which, together

with the unsettled state of his religious opinions, filled his mind with growing distress. In this dark and comfortless frame he long continued, anxiously seeking for some friend to whom he might unburden his mind with entire confidence. In the mean time his distress became more awful, and his soul almost sunk into utter despair. To his anxiety relative to his own spiritual state, was added a most distressing fear, that he had done wrong in entering the ministry, and was increasing his sin by remaining in his sacred office. These awful fears acted powerfully on his susceptible mind, and produced the most intense anguish, till the health of his body sunk under the sufferings of his mind, which allowed him no repose by night or by day. At length Mr. Newton, in his perplexity and anguish, applied to the venerable Abraham Booth for counsel and sympathy, fully disclosing to him the particulars of his unhappy case. He informed that aged and devoted minister of Christ of all the causes of his deep distress, and asked his opinion, whether for one so lost there could be any hope, and whether it was not his duty immediately to relinquish the ministry.

Mr. Booth's answer was of the most encouraging tendency; it was calculated to cherish his hopes of obtaining a personal interest in the mercy of God, and to encourage him to proceed in preaching the Gospel of Christ. "Be your sins never so great, there is mercy for you," was the purport of his reply; "and as for the ministry, preach such views of truth as you become experimentally acquainted with, and wait for further discoveries of the glorious Gospel; and as you obtain them, preach them, and watch the result; for the Lord will bless you." Upon this advice Mr. Newton acted, and his powerful mind, stung with anguish, put forth its utmost energy of thought and feeling. He expatiated on the

evil of sin, and the glorious salvation of Christ, with all the earnestness of one who spake out of the fulness of a deep experience of his grand and awful subjects. An unction from the divine Spirit attended this awakening preaching of his sorrowful servant. Numbers were converted; and the evident presence of God with his public labours, encouraged him both to proceed in his ministry, and to entertain hopes of his personal interest in the grace of God. While many were coming forward to testify the efficacy of his preaching to their saving conversion to God, and to unite themselves to the church under his pastoral care, he felt reconciled to the sorrow which had produced a change in his ministry, productive of such delightful results.

In the midst of Mr. Newton's spiritual anxiety, no works were so welcome to his heart as those which treated of the full and free redemption of Christ. Bunyan's "Come and welcome" was peculiarly sweet to him. He was most deeply humbled in the furnace of spiritual sorrow, and received there a conviction, which remained in powerful operation upon his mind to the day of his death, that there was for him no hope but in the most simple, entire, and unreserved dependance upon free grace alone. Upon nothing else did he ever place the slightest dependance; from nothing else did he ever derive the smallest consolation. On one occasion, when Mr. Newton, just as he was attaining the steady light of peace and hope in his soul, gave a full account of the scenes of darkness and anguish through which he had passed, to a neighbouring minister and friend, his soul melted within him, he wept bitterly, and his whole deportment discovered the deepest emotion. His friend, who survives him, still looks upon that interview with peculiar pleasure, and continues to dwell upon it,

as one of the most affecting and edifying scenes he was ever called to witness; and to the day of his death, Mr. Newton regarded his state, previous to this great era of his life, with deep humility and sorrow, and occasionally spoke of it with feelings which manifested how complete and permanent a change he considered his character to have undergone.

It is impossible to avoid indulging in a passing reflexion on the absolute necessity of experimental piety in a Christian minister; without this all other qualifications are of little value; they may, indeed, be perverted to purposes the most mischievous. From what other source under God is to arise the savour,unction, and power of his public ministry; from what other source the tender sympathy and anxious watchfulness of his private, pastoral, oversight of his flock? Upon possessing ministers of eminent personal piety, depends the preservation and prosperity of vital godliness in our churches. Without this, not even will a form of sound doctrine be preserved among us. There is a direct and unavoidable tendency in the want of personal piety, to lead a minister on to heterodox sentiments; and in minds of the highest order and attainments this tendency is most powerfully felt. Evangelical sentiments will be cordially loved only by men of evangelical feelings. A minister not born again, and alive unto God, will feel, unless he is sunk into the most awful, spiritual insensibility, that the great doctrines of the Gospel are against him. He will feel that either his doctrine is erroneous, or his heart not right in the sight of God. At this point, if divine grace do not interpose to convince him of sin, and convert him to God, he will take refuge from an uneasy mind in a system of doctrine more congenial to his feelings and more favourable to his state. The pride of reason will

coincide with the wishes of an unsatisfied conscience, to induce him to make *rational* Christianity an asylum from the holy severity of more scriptural doctrine. To men of cultivated minds and literary research, but destitute of personal godliness, there is every thing to soothe and flatter in the Unitarian system. And however the advocates of that system may feel disposed to attribute Mr. Newton's happy confirmation in evangelical truth to the operation of feeling, rather than to the convictions of his understanding, there cannot be a doubt but that, had he sunk into Socinianism, such a termination of his researches, so devoutly to be deprecated, would have been equally the result of feelings of a nature opposite to those which, through the grace of God, happily predominated in his mind. May He that walketh in the midst of the golden candlesticks save our churches from unconverted pastors! This is a prayer in which no one would have united with more holy fervour than the lamented subject of this Memoir.

From this time to the close of his life, Mr. Newton continued a holy, devoted minister of Christ, preached with great reputation, and maintained a high and commanding character. It would contain a history of his whole subsequent life, if it were said that he spent his time and strength in assiduous study and fervent devotion; in diligent pastoral labours public and private; in promoting public benevolent Institutions, and practising the most extensive private liberality; in "doing good, as he had opportunity, to all men." In his subsequent christian course, his mind was indeed often clouded and disturbed with anxious doubts of his interest in Christ, yet was he enabled to endure to the end through grace divine.

(To be continued.)

MEMOIR OF THE REV. THOMAS SCOTT,

RECTOR OF ASTON SANDFORD, BUCKS.

(Concluded from p. 569.)

In 1785 an invitation to become joint preacher at the Lock Hospital was sent to Mr. Scott from the governors of that Institution, which, after due deliberation, he accepted. He found, however, that he had placed himself in a situation which brought him many anxieties and vexations, with a very inadequate allotment of the good things of this life. His preaching was unpopular; his fearless and universal offer of the invitations of the Gospel, and his practical strain of appeal, exposed him to the charge of Arminianism, while his stern and uncompromising regard to consistency, involved him at times in unpleasant circumstances. Still he persevered, and by the steady and undeviating rectitude of his course, bore down all opposition. His work was, indeed, laborious, and scantily paid. His salary at the Lock was no more than £80; his Bread-street Lectureship produced him £30; and he preached on alternate Sabbaths in Lothbury Church at six in the morning for "7s. 6d. a time:" he had, in addition, such presents as the precarious liberality of his friends might induce them to bestow. We shall insert in this place a sketch of his Sabbath's work, given by a lady who had frequently been a resident in his house, and whose name, had it been stated, would have been an ample pledge for the accuracy of her concluding estimate.

"The account I have been accustomed to relate of Mr. Scott's Sunday labours, is as follows, and my memory does not tax me with inaccuracy. At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. S. and an old maid-servant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury,

about three miles and a half off; I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen, equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays, when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon church in Bread Street, (nearly as far as Lothbury,) after his taking his dinner without sitting down. On this occasion I hired a hackney coach: but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre Chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one.—Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian. Indeed he appeared to me to have hardly a word or a thought out of the precise line of his duty: which made him somewhat formidable to weaker and more sinful beings.—His trials, I should think, (as you would have me honest with you,) were those of temper. Never, I often remarked, was there a petition in his family prayers, for any thing but the pardon of sin, and the suppressing of corruption.

"His life, and labours, and devotedness, kept him from much knowledge of the world; but the strength of his judgment gave him a rapid insight into pass-

ing affairs : and upon the whole I should be inclined to say, he was one of the wisest men I ever knew.—You know more than I can do of the nature and habits of his daily life. I can only say that, when fatigued with writing, he would come up stairs, where the Bible was generally open, and his relaxation seemed to be, talking over some text with those whom he found there : and I can truly declare that I never lived in a happier or more united family."

While in this situation, a proposal was made to Mr. Scott that he should write a commentary on the Bible, to be published in weekly numbers ; and for this the remuneration was to be one guinea for each number. He acceded, and commenced in January, 1788, but when the fifteenth publication had appeared, the very impudent intimation was made to him, that unless he could procure money from his friends, the work must cease. In this dilemma, he adopted the worst possible alternative ; instead of taking the wiser hazard of making himself the master of his own materials, he strained every nerve to keep his publisher afloat, and the whole business terminated in the bankruptcy of the bookseller, with enormous loss to Mr. Scott, involving not only the whole of his slender property, but leaving him £500. in debt. After much embarrassment, a second edition was undertaken, and the sale was prosperous, but in consequence of the rise in paper and printing, as well as of other circumstances connected with Mr. Scott's habits of composition, the proceeds of the work scarcely covered the original cost. And when, on the preparation of a third edition, he transferred the copyright, his ultimate remuneration for the labour of above twenty-one years, was less than £1000. In 1807, he received "a parchment, by which" he writes, "I am constituted D.D. by the *Dickensonian College*, Carlisle, Pennsylvania, by persons whose

names I never before heard."—We do not find this distinction recorded in the title page to any of his works. Mr. S. was unfortunate in his early commercial connections. His first bookseller imposed on him grossly ; and the publication of a third edition involved him in a Chancery suit, which ended in the discomfiture of his adversary. His last publishers were, happily, honourable men, and in addition to the punctual discharge of their engagements, exonerated him from all expense on account of the law proceedings. Twelve thousand copies of the Commentary have been printed in England, and at least double that number in America ; the retail price of the whole would amount to the large sum of £199,900.

In September, 1790, he lost his excellent wife, who had been, during nearly sixteen years, the faithful and affectionate sharer of his anxieties, and a wise counsellor in his difficulties. He soon married again, and respecting the object of his second choice, his "whole family concurs in the sentence which" he "pronounced on his dying bed, that *she had been an unspeakable blessing to him and his for more than thirty years.*"

While engaged in these various transactions, his indefatigable mind gave existence to several works, of which we shall decline the barren recapitulation. In 1796, the health of his family requiring a residence at Margate, he made repeated voyages between London and that place, and took all opportunities of openly expressing his disapprobation of every violation of religion and morality that took place on board the packets in which he sailed. His determined coolness, and the presence of mind with which he encountered the assaults of all kinds of tempers, "gained him much esteem among the sailors, who always welcomed him,

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and described him as *the gentleman whom nothing could make angry.*" On one occasion at the request of the company he expounded and engaged in prayer, while the vessel lay at anchor. We subjoin the following passage from a letter written about this time.

"Mr. Hart, in his hymns, often represents faith as consisting in a belief that Christ died *for me*, in particular; which, being no proposition of scripture, can only be directly known by a new revelation. This opens a door to delusion. Many are confident, whose lives prove their confidence to be presumption; and many are cast down for want of this confidence, concluding themselves unbelievers because they have it not, whose faith is notwithstanding proved to be living and saving, by its proper fruits.—Faith is the belief of God's testimony, especially concerning his Son, and eternal life for sinners; in him: it embraces this salvation, and gives up other confidences, and other objects, for the sake of it: and, when its effects on the judgment, desires, affections, &c. prove it to be genuine, the spirit of adoption enables a man to conclude according to scripture, that Christ died for him in particular. But this is rather the maturity of faith and hope than essential to the nature of faith.

Again, a person's doubting of his own state is generally condemned by Mr. H., as unbelief; whereas it is often a genuine exercise of faith in God's word, under existing circumstances. We believe, on God's testimony, that such and such characters have only a dead faith; and we find reason to doubt, whether we are not such characters. This puts us on self-examination, prayer, &c.: and thus our doubts, which were very salutary, are removed.—The apostle stood in doubt of the Galatians; and surely it behoved them to doubt of themselves.—Indeed every caution against being deceived, in the whole scripture, confutes this too popular sentiment; which is only suited to bolster up the presumptuous, and crush the feeble and tempted.—To doubt the truth of God's word, or the power and willingness of Christ to save all that truly come to him, is direct unbelief; but to doubt whether I come aright, and am a true believer, when many things in my experience and conduct seem inconsistent with the life of faith and grace, is the grand preservative against delusion, and incitement to watchfulness, self-examination, and circumspection. But Mr. H. does not attend to such distinctions."

A severe illness in 1801, com-

pelled Mr. Scott to give up his morning lecture at Lothbury; and in the same year, he obtained the living of Aston Sandford. In 1802, he was appointed sole chaplain to the Lock, but in the following year removed wholly to Aston. This rectory was nominally worth £180. annually, but the expenses consequent on building a new parsonage house, reduced that small amount to less than £100. Such were the honours and rewards with which the ecclesiastical establishment of England crowned one of the best and most useful of her sons! The man who would have conferred honour on a mitre, was overlooked amid the higher claims of cour-tiers and university graduates.

The quiet and seclusion which he enjoyed in this small village, enabled him to pursue without interruption his other plans. In 1807, however, he acceded to the request of the Church Missionary Society, that he would undertake the preparation of their Missionaries; a labour in which he persevered until, in 1814, his impaired health compelled him to resign the charge. It is to be mentioned as an illustration of the unbroken energy of his mind at this advanced age, that in compliance with the very singular request of the Society, he mastered the Susoo and Arabic languages, for the purpose of instructing his pupils.

In 1813 Mr. Scott made an unexpected discovery, which required all the fortitude even of his resolute spirit to bear up against. He had hoped, and on plausible grounds, that the sale of his copyright and of his works would cover all his debts; but on coming to a settlement with his printer, he discovered that large quantities of his printed stock were still on hand, and on striking a final balance, he found himself in debt to the amount of £1200. In this di-

lemma, agitated with the overwhelming apprehension of "dying insolvent," the only resource which occurred to him was to issue a circular to a few friends, stating the facts, and soliciting their purchase of his works in five volumes octavo, at a reduced price. The result was delightful. His friends exerted themselves on all sides. From Cambridge he received through Mr. Simeon £590, as "a present, beside a considerable sum for books." From Bristol and from York liberal donations were sent him, and in addition to the purchase of the works which he tendered for sale, he "received at least £2000. as presents, in little more than two months."

On the 16th of April, 1821, this good and faithful servant entered into the joy of his Lord. His sufferings were severe, but his supports were strong; if there were darkness and dejection, there was a deliberate reliance upon the power and promise of Him who died to sanctify and save, which no doubt, no fear, no weakness could shake. He knew in whom he had believed, and his strong consolation was in the promise and the oath—the two immutable things—of his Heavenly Father. The last scene is thus described by his daughter.

"He seemed about half-past six almost disquieted by seeing the bitter distress of a servant who sat by him, and repeatedly shook his head as a sign that she should moderate her grief. As her feelings became ungovernable, she rose to leave the room: which when he perceived, he made an attempt to take his hand out of bed, to give her before she went: but his weakness prevented his succeeding. It was his last effort. He soon after made a sign to Mr. D. to raise his head. Mr. D. took him in his arms; he laid his head on his shoulder, and raised his eyes to heaven: a look of unutterable joy, an expression of glory begun, came over his whole countenance, and in a few minutes, without sigh or struggle, without even a discomposed feature, he sweetly slept in Jesus. We all, even my poor mother, stood by and were comforted."

We could hardly conceive it could be death."

It now only remains that we add a few sentences in general estimate of his qualities as an author. We have not, in the course of this brief sketch of his life, paused to specify his different works under the dates of their publication, and the general catalogue is too extensive for insertion here. Of his Force of Truth we have already spoken; his Essays stand probably next in value, and his controversial works are full of important matter; but his Commentary is the work by which he will for a long time to come be most commonly weighed in the balance. Of that excellent production, it would be difficult to speak in terms of exaggerated praise; it is an inexhaustible treasury of things new and old. Unlike many other similar works, it is emphatically trustworthy, and if we were compelled in our investigations of Scripture to follow any commentator implicitly, our leader should be Scott. It might, perhaps, have been advantageously compressed; more vivacity and energy of style might have given it greater and more general attraction; but it is marked with all the peculiar soundness of mind and depth of scriptural knowledge which distinguished the author, and it will never be superseded. Our view of Mr. Scott's character will be collected from our preliminary remarks, and from our statements of the leading events of his life. Differing from him as we do on important points of discipline, and doubtful as we are of the motives of many of his brethren, we feel an unmixed gratification in recording our conviction, that more integrity and disinterestedness than were displayed by him through his whole life, never adorned the character of man.

We well remember hearing him preach in the pulpit of St. Mary's,

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on his last visit to Leicester. A more impressive discourse has seldom been delivered. He spoke as if on the very verge of life, and his words were those of one who was holding close communion with the heavenly world, and turning back for a moment to expostulate with men. A minister whose own transcendent powers make his praise of the highest value, spoke of that sermon as beyond all eulogy, and as trampling criticism in the dust.

The materials of this memoir have been derived from the life of

Mr. Scott, drawn up by his son, the Rev. John Scott, of Hull. The volume is most interesting, and the way in which it is put together is extremely creditable to the good taste and right feeling of the author. He shews no anxiety to make himself prominent, neither does he avoid any fair occasion of expressing his sentiments. He has, as much as possible, made his father speak for himself, his selection is perfectly judicious, and all chasms are filled up with much ability.

SHORT DISCOURSES FOR FAMILIES, &c.

No. XXXVI.

SKETCH OF A SERMON HEARD AT ———.

And she said unto Elijah, what have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son?

It is not necessary to recapitulate, at large, the circumstances of this transaction. This widow had administered to the wants of Elijah. She had a son, it may be supposed an only child, and this, added to the loneliness of her condition, made him still dearer to her. When her son died, her conscience brought her sins to her remembrance. There is in the human mind a strong tendency to remember sin when we are brought by distress into immediate contact with God. When Peter's vessel began to sink with the miraculous draught of fishes, his astonishment at the miracle, the fear of death, and the presence of a divine being, revived within him the memory of his sins, and "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord!" And the reason why the widow of Sarepta imagined her loss to be a direct

visitation from heaven, was, no doubt, her intimate connexion with the prophet of God.

It is a fixed maxim in the government of God that there shall be, either here or hereafter, a painful remembrance of sin. It is the policy of men to forget sin, to lose its memory in amusement; to stupify the conscience; to dissipate the attention, and divert the eye of the mind from their internal state to outward prospects. Many maxims in the false philosophy of the world tend to extenuate sin, to lessen its horror, and to diminish the apprehension of the wrath of God. The palliative epithets given to vice—vivacity, spirit, names allied to virtue,—have a dangerous effect upon the mind, and prevent it from taking to itself the full shame and penitence of sin. God is determined to counteract this; he has determined that it shall be adequately felt and expressed. It cannot be that rebellion should break out in any part of the divine dominion, and not be remembered and repented. It is unnatural that so great a source of evil and disorder should be forgotten. God

has provided a remedy, but he has connected with it the memory and repentance of sin.

The subject may suggest to us several important considerations. And,

1st.—How does God bring it to pass that sin is remembered even in the present life?—Men are very apt to forget what they have *done*, but not what they have *suffered*. There is a general tendency in affliction to remind men of sin; it bears the evident marks of the divine anger, of the frown of God. When men have lost the remembrance of their transgressions, God, by affliction, brings it back to their consciences. Twenty years had elapsed since the brethren of Joseph had torn him from his father's arms, and sold him into Egyptian bondage; but it was not forgotten, it was written in the divine book, and that very brother whom they had sold to slavery, but who reigned in all the splendour of sovereign majesty, was made the providential instrument of awakening their memory and their remorse. "And they said one to another; we are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, spake I not unto you, saying, do not sin against the child; and ye would not hear? Therefore behold also, his blood is required." The chastisement of Divine Providence is intentional; it has a purpose; it is the handwriting on the wall against us, and it has a salutary tendency to soften and to subdue our pride and hardness. When sinners are in health and prosperity, they are careless and high-minded; but when they are afflicted, we find it easy to convince them of their sin; they are humbled in spirit, and their hearts are tender.

2dly.—There is a peculiar ten-

dency in affliction to revive the recollection of sin. There is a law of retaliation in the providence of God, that adapts the visitation to the crime. When Adam fell, he had abused the fertility of Paradise; and he was doomed to the barrenness of a world which brought forth, spontaneously, "thorns and thistles," but corn "with the sweat of his brow." God took from him the knowledge of good, and suffered him to retain only the knowledge of evil. Adoni-bezek acknowledged this when the children of Israel "pursued after him, and caught him, and cut off his thumbs and his great toes. And Adoni-bezek said, threescore and ten kings, having their thumbs, and their great toes cut off, gathered their meat under my table; as I have done, so God hath required me." When Samuel hewed Agag in pieces before the Lord, he slew him for this reason, "As thy sword hath made women childless, so shall thy mother be childless among women." When Abimelech, the illegitimate son of Gideon, slew his brethren, Jotham the youngest escaped; and the curse which he pronounced upon Abimelech and the men of Shechem, was exactly fulfilled. "God sent an evil spirit between Abimelech and the men of Shechem, and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem which aided him in the killing of his brethren." "Fire," literally, "came out from Abimelech and devoured the men of Shechem;" and he himself shortly after perished in an assault upon Thebez, probably the tributary or ally of Shechem.

Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his so-

worthy brethren; And all the evil of the men of Shechem did God render upon their heads, and upon them came the curse of Jotham, the son of Jerubbaal." The people of Israel were not content to serve the Lord joyfully in their own land; and they were therefore compelled to serve their enemies in straitness and in exile. This law of retaliation is not confined to the enemies of God. David was punished for the murder of Uriah, by the curse that the sword should not depart from his house for ever. When the Jews persecuted and crucified the Messiah, they did it under the pretext that they feared the Romans. "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." And God punished them by suffering those very Romans to exterminate the Jewish nation, and to carry away the remnant of the people from their native place.

3dly.—Though men may not be brought to a sense of sin by any affecting event in this life, they will infallibly be reminded of it in the life to come. This recollection will meet them at the hour of death, it will weigh upon their consciences, and agitate them with the most terrible anticipations. But it will rise in all its horror at the day of the resurrection,—of the revelation of the righteous judgment of God. The prisoners at our assizes, when they heard the sound of the trumpet that announced the entrance of the Judge, remembered their crimes; they retraced all the circumstances which increased their guilt; and when they stood before the court for judgment, instead of feeling any gratification in the sight of a large assembly, of the preparations for the ceremony, and of the decent solemnity which in this country always attends the administration of justice; they were alive

only to their own situation, they felt that the general attention was fixed upon them as an awful and shameful spectacle; they thought upon their doom, and every other feeling was absorbed in the sense of shame, and the fear of approaching punishment. Thus, but in an infinitely higher degree, at the last day men will rise to the memory of their sins; they will revise the record of their conscience, and compare it with the book of judgment. The magnificent scenery will not attract, but appal them; they will think only of their sin; they will dwell only upon that which must descend with them to the shades of eternal death; no other thought will occupy their mind; it is written there by the finger of an avenging God, and they will remember it for ever.

There are *three* distinct reflections which will then press upon them with aggravating weight.

1st.—A sense of the greatness of sin, derived from a consideration of the greatness of the being against whom it has been committed.

2dly.—They will recollect how much God in his providence did to prevent them from sin. The way of transgressors they had felt to be hard; they had received innumerable warnings and reproofs; they had felt innumerable restrictions and difficulties; but they had neglected or repelled them all.

3dly.—They will remember that they were once under a dispensation of mercy; that notwithstanding their transgressions, there was yet a free and full salvation; that there was balm in Gilead, and a great Physician there. That after they had sinned, after they were deeply implicated in its guilt, they might have fled for refuge to the blood of Christ, with sure reliance on its efficacy, and to the throne of the Father with certainty of pardon.

Let us close with a few remarks on what has been said.

Even with respect to those who are saved, God never suffers any to come to him, but in the way of penitence. The Spirit is a convincing before he is a consoling Spirit. He breaks down the sinner, lays him prostrate and agonizing at the footstool of Christ, before he raises him to his embrace. The believer never loses the sense of the shame and guilt of his sin, and this remembrance will compel him to refer his salvation only to the Redeemer.

Never lose sight of this—that

sin *must* be remembered either in this life or the next. You may throw it aside,—you may heap the rubbish of the world upon it—you may cover it with ten thousand loads of thick earth—you may even thrust it down to the depths of hell—but *in the depths of hell it will meet you.*—The remembrance of sin will become the terrible agent of God—it will fasten upon you to all eternity—it will be turned into the worm that never dies, the fire that never shall be quenched.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON SUICIDE.

(To the Editors.)

GENTLEMEN,—Among the innumerable calamities which sin has brought into the world, that strange debilitation of the human mind, which leads to the commission of self-murder, is the most appallingly conspicuous. God has fenced round with so many and such awful guards, the sanctuary of intellectual and accountable existence,—He has impressed so strongly on every heart, the warning *do thyself no harm*,—He has infix'd so indelibly in man's nature the principle of self-preservation, that when the fearful tragedies which violate the primary elements of natural law, are presented, day after day, almost before our very sight, we cannot but inquire, how it is that the whole system of feeling can be thus reversed, how it is that the love of life and "the dread of something after death," can be changed into a daring anticipation of futurity, a frantic determination to encounter the terrors of the great assize and the irreversible decree. We might make some approach towards a solution of the mystery, if this desperate act were confined to the miserable and destitute, to the dis-

graced and rejected, to those from whom "the life of life is fled." We might even understand the process of depraved feeling by which the enervated spirit of the exhausted debauchee, or of the languid victim of luxury and ennui,

"Stretched on the rack of a too easy chair,"

and writhing under the unmanning wretchedness of the *tedium vite*, is roused to the fatal energy of suicide. But when this fell epidemic rages in a higher atmosphere, and invades those who are surrounded by the invigorating stimuli of existence; when it seizes on such individuals as Whitbread, Romilly, and Castlereagh, the men of their country's confidence, or their monarch's favour, we must seek the origin of the malady, not exclusively in the desponding mind or the overcharged brain, but in some principle deeper and more comprehensive, in some subtle and penetrating poison that destroys, not only the mental control, but the moral mastery with which the Almighty and All-merciful, when he *made man upright*, amply endowed his creature. I will claim, Gentlemen, from the patience

of your readers, a few, a very few moments, while I endeavour to point out the source and the only remedy of this spreading plague.

Considerable mischief is, I fear, done by the forbearance with which we are inclined to speak and feel respecting the victims of this terrible disease. Personal attachment, individual admiration, the impulse of humanity, the habits of general courtesy, lead us to veil its odious features, and to clothe our sentiments in mild and mitigated language; nor would this be altogether objectionable, were it not for that common frailty of our nature, which makes us at once so impressible by names, and so negligent of things.

It is *delusion*, say some, a dire and overwhelming self-deception, which changes man from a being abhorrent of death into "the slayer of himself." Not always—it is sometimes the very reverse of this, it is often a keen and vivid perception of the reality of circumstances and events, which inflames the spirit to this desperate determination. But if not *delusion* in the specific process by which the mind is goaded to extremities, is not the act itself under the immediate urgency of irresponsible error? To a certain extent this may be admitted; it is probable that no one ever yet committed the final deed under the full and unimpaired impression of all its characters and consequences; no one ever yet approached the edge of the abyss, planted his foot firmly on the very verge, bent forward to take a deliberate survey of the tremendous depths, and then made the fatal spring. But not to enter on the boundless field of inquiry suggested by the different shades and qualities of self-deception, it shall be conceded, for the sake of argument, that the last step is taken only when the individual is surrendered to the over-

mastering tyranny of some gigantic illusion. All, however, that we shall have gained by this, will be, to shift our investigation from the final act to its antecedent stages, from the period in which the mind lost its equilibrium, to that previous point, where, instead of making a firm stand against the assault of temptation, it withdrew its sentinels, abandoned the breach, threw open the gates, and gave free entrance to the enemy. Thus, instead of an acquittal under the plea of entire and overwhelming delusion, we shall still be constrained to connect with this strange act, either immediately or remotely, dereliction of the high and invigorating principle of Trust in God.

The plea of *insanity* is nothing more than that of *delusion*, under a more specific form; and nothing can be more certain than that in a large proportion of instances the mind is swept, by some fierce eddy of conflicting and unstemmed emotions, from its safe and quiet anchorage. But this mode of seeking solutions for a terrible enigma, is nothing more, or rather nothing less, than one of those subterfuges which man is ingenious in interposing between himself and truth. Without denying that, in some unhappy instances, suicide and insanity are the mere effects of insurmountable, physical disorganization, it still remains to seek out that general principle to which this "overflowing scourge" must be referred. And this we shall not have far to seek—*SIN entered into the world, and DEATH by SIN.* Madness in its "ireful mood," delusion in its subtlest guise, despair in its gloomiest hue, are but the effects of sin; and whether we survey the subject under a nearer or more distant aspect, the result will be the same. It is not only to the original taint of our nature, entailing moral and

physical disease upon our kind, that we are to look as the source of the evil, but to sin cherished in the affections, as its immediate incentive. Yes, if we shrink from this disastrous close of life, let us recoil from those destructive processes of thought and act, which lead to it as their proper end. From those excesses which overtask the spring and energy of life I would warn the young;—against those secret indulgences of unhallowed imagination, which injure the elasticity of mind and destroy the equipoise of feeling, I would lift up a warning voice to all.

Hence we infer the remedy—*Come unto ME all ye that are weary and heavy-laden, and I will give you rest*:—were we but in earnest in our search after happiness, we should seek it *here*. It cannot be thought strange that the value of the highest of all felicities is unknown to earthly men; they seek enjoyment in turmoil, and anxiety, and danger, but they never dream of identifying it with rest, till broken down by profitless fatigue. O that in this their day, they knew the things belonging to their peace! then would they reject the allurements of wealth, the blandishments of criminal pleasure, the excitements of ambition, with all the misery and madness which follow in their train, for that pure faith, and those tranquillizing foretastes of eternal rest which belong to the people of God. It has gone forth that they who are of the world shall perish with the world—that they shall share its plagues, its wretchednesses, its despondencies, its destructions: while the children of the kingdom, though they must encounter strong trials of their faith and patience, have still an anchor of their hope and confidence, sure and steadfast—the Lord is my portion, saith my soul.

N. Y.

ON CHRISTIAN FELLOWSHIP.

No. II.

THE fellowship we have spoken of, respects, for the most part, the intercourse of the church universal, as being “all baptized by one Spirit into one body.” This fellowship was as intimate, and as constant, and as orderly, as the nature of the case would allow. Happy had it been for the church of Christ at large, had it been maintained in its primitive spirit to the present day!

The fellowship of individual Christians in a particular Society, was that of a band of select, faithful, and affectionate friends. They met, weekly at least, to unite in prayer and praise; to “prove one another to love and good works;” to edify one another by mutual exhortation; to enjoy the same spiritual instruction and comfort from the ministry of the elders of the church; and to celebrate, in the Lord’s Supper, the love of Christ, in giving himself a ransom for their sins; thus “growing in grace, and the knowledge of our Lord and Saviour Jesus Christ.”

As members of the same religious Society, they took the deepest interest in each other’s circumstances; “no man lived to himself:” they wept, and they rejoiced together. Mutual vigilance was observed over each other’s conduct, as well as pastoral care exercised by the stated overseers of the flock. By the prosperity of their own church, as well as by that of the universal kingdom of Christ, their “joy in the Lord” abounded; each felt himself a member of the great “family, named by the name of Jesus.” In their best and most flourishing state, there was but one interest and one object, and that was, the glory, and honour, and praise, of their risen and glorified Redeemer.

Many charming descriptions of this fellowship are given us in the New Testament. "We are bound to thank God always for you brethren," saith the apostle Paul to the Thessalonians, "because that your faith groweth exceedingly, and the love of every one of you all toward each other aboundeth." "Ye are all the children of light, and the children of the day; wherefore, comfort yourselves together, and edify one another, even as also ye do." "Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men."—"Greet all the brethren with a holy kiss." "If there be any consolation in Christ," saith the same apostle to the Philippians, "if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy; that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things, but every man also on the things of others."—Such was the duty and such to a great extent, the practice of the first Christians in their relation to each other, as members of a particular church of Christ.

In this system of fellowship, whether general or particular, we see an admirable provision for maintaining "the unity of the spirit in the bond of peace." The motives operating, the authority to which they professed subjection, the objects for which they were associated, were all so holy, so just, so good—that we cannot conceive of any relation in the society of men on earth, possessing such strength and tenderness, and so many real attractions.

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Let it be observed, however, that, in order to a participation of this holy and delightful fellowship, a person must have been a *member of some particular Christian church*. It was not enough that he "loved the Lord Jesus Christ in sincerity," and was secretly a believer in him: it was necessary he should become a church-member, and make thereby an open and decided profession of discipleship, in order to his recognition as a Christian brother, and to his participation of church privileges. It is to be feared that modern Christians do not enter so fully into the spirit and practice of this fellowship as they ought; and that there is much reason to be on our guard against *mistaking* the true nature of Christian fellowship, as well as against its neglect. In the way of caution then, it may be observed,

1st. That the mere circumstance of *accidental connexion* gives no title to this fellowship.

How many rest satisfied with being born in a Christian country, so called; or, with being descended from pious parents or ancestors! Surely, to mention the fact, is sufficient to convince all such, that, as yet, "they have no part nor lot in this matter." If they will, for a moment, reflect on the nature of Christian fellowship, as already stated, they must be assured that Christianity is not to be judged by the standard of this world. A person may, indeed, become "a citizen of no mean city," by virtue of his birth; and may be entitled to lay claim to the fellowship of the rich, and the noble, and the privileged among his countrymen; but it is not so in "the kingdom which is not of this world:" the fellowship of all the subjects of that kingdom arises out of their *personal character*, and a *voluntary, specific compact with the church of Christ*.

2dly.—*External privileges* of a religious nature, do not of themselves constitute Christian fellowship.

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To be baptised in the name of the Father, the Son, and the Holy Ghost, especially in the public assembly of God's people—must, doubtless, be considered a religious privilege of no unimportant nature; as it binds the parties to a profession of the Christian religion in distinction from every other; but, as it works no moral or spiritual change in the party baptised;—as it is merely a hopeful pledge, that he will, sooner or later, be brought into the fellowship of the church, it does not, *of itself*, constitute any title thereto, or, in fact, communicate any proper fitness for it. Baptism brings with it an obligation both to give and to receive *religious instruction*;—no doubt with an ultimate view to a connexion with the church of Christ: but this instruction is not church-fellowship, neither does it convey any title to that privilege; since it is only a preparatory course, and the party instructed may not, after all, appear suitably qualified.

But if, by good abilities, and ample means of knowledge, such persons arrive at even considerable attainments; if they become acquainted with “all mysteries and all knowledge,” and are capable of speaking well on the great topics of our faith—not only “with the tongues of men, but with the tongues of angels” themselves;—this is not, *of itself*, a reason for the participation of Christian fellowship; all this, and much more, may exist without that “*love* which is the bond of perfectness.”

If so, it follows, that an *occasional* or even a *stated attendance* with the people of God in their worship and fellowship, is not to be considered *in itself*, an act of fellowship, or as giving any right to a participation of church privileges.

I know that many mistake their situation as hearers of the word, and look with a *jealous*, and, sometimes, even with a *contemptuous* eye on those who are associated in the bonds of church fellowship.

They do not, in truth, like the constitution and discipline of the church, while they are very desirous of enjoying some of its peculiar privileges; and claim to be recognized as partakers of them equally with the brethren. Possibly, if they would submit to learn “what the will of the Lord is” in this matter, and would hearken to the voice of reason, they might be found not destitute of the principal qualifications which entitle any to the enjoyment of Christian communion, and might be, in an orderly manner, admitted to it.

The spirit, and often the conduct of such is the same as if a person should chuse to attend the deliberations of the British Parliament from day to day, and after a few days, or a few years of such constant attendance, should come forward and claim in virtue thereof to speak in the assembly, and give his vote—his casting vote on the division, and enjoy his share of influence in all the elections, and appointments, and proceedings of the Senate. A church, in its courtesy to such individuals, should be careful not to barter away its entire constitution and its very existence. Such intrusive *claims* should not be submitted to—“no, not for an hour.” Let those who wish to partake of the fellowship of the saints, by their humility and love prove themselves worthy of the privilege; and then let them enjoy it—not by a violent and unlawful seizure, but by a quiet and rightful possession.

3dly.—*Membership of a charitable society* for religious purposes, is, in itself, neither Christian fellowship, nor to be looked upon as a substitute for it.

I mean, of course, such societies as are not composed exclusively of accredited members of Christian churches. Those societies which, from their constitution, admit a heterogeneous mixture of all possible sentiments and characters, cannot, of necessity, be regarded as

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communicating any religious character, or any church privileges to their members. I venerate the promoters of these beneficent institutions: I am one with them, and I cannot suspect them of any intention or desire to encourage disaffection towards the orderly procedure of Christian fellowship.

If, therefore, any persons being members of these great institutions, should abuse them so much as to fancy themselves *thereby* partakers essentially of Christian fellowship; and, because they may preside with dignity, or speak with zeal at a public meeting, or relish its interesting proceedings, or contribute handsomely to its objects, should conceive that they are essentially one with the Christian world—that they form a part of the train of the King of Zion, and are entitled to expect that they shall see his face with joy, “when he shall come to be glorified in his saints, and admired in all them that believe;” they have yet to learn what are the first principles of Christian fellowship, and certainly may be imposing on themselves a most awful delusion.

THEOLOGUS.

Hitchin, Nov. 1822.

(To be continued.)

ORIGINAL LETTER OF THE LATE
REV. W. EVANS, TO AN ITINERANT,
UNDER THE PATRONAGE OF THE
CHESHIRE UNION, TO WHICH HE WAS
SECRETARY.

MY DEAR S.—Your letter, just received, appears to me of a nature which requires a speedy answer; and, though I am just now very busy in preparing for my journey, I cannot, with comfort to myself, omit to drop you a few lines on the subject of the *first* part of it.

I truly sympathize with you in all your difficulties and discouragements; but still it does not appear to me, that you would be justified in entertaining the thought of leaving S—. Dismiss the

troublesome intruder as soon as possible, observing,

First,—That there is, at present, no real ground for it. Think of the church as a garden exposed to all the changes of season and of weather. Think of “the husbandman who *waiteth* for the precious fruit of the earth, and hath *long* patience for it.” Think of what the Lord hath done by your instrumentality. Think more upon what your charge is, “Be thou faithful unto death.” I believe that God hath fixed you at S—, and that you ought there to abide, until *he* clearly calls you away.

Secondly,—The thought you suggest, may arise from a little impatience. I once experienced what you now do. About four years ago, my mind was much dejected on the same account. I mentioned it to a very respectable and experienced minister of Jesus Christ, and he said, “I was once much tried as you are, but have had reason to thank God for shutting up my way with thorns, so that I could not remove when I would.” I can safely say that this hint was of great use to me, and I have equal reason with this worthy minister for thankfulness on the same account.

Thirdly,—The indulgence of such a thought is very injurious, as it leads the mind to magnify small trials into mountains—to take every little trifle as a serious and intended offence, when there is not the least ground for such a supposition—and, particularly, to indispose the mind for present and urgent duty. In this respect, I found, by painful experience, that, in indulging this temper, I was doing all in my power to *produce*, in *reality*, those very evils, which I only fancied to exist. Guard, my dear brother, against this. It is assuredly the voice of an enemy to your peace, and of an enemy to your Master and his cause.

Fourthly,—The disposition to remove on every slight occasion, very much lessens the estimation of a Gospel minister in the eyes of the public. I have known several instances of this, especially in young men, full of consequence, who would bear no disappointment, brook no affront, but who thought the whole world must bow to their caprices. They would first leave one situation, then another, and so on, till their characters became known by their instability, and they have been glad to conceal their shame by abandoning the ministry altogether. I have no fear of this, respecting you; but *the first step* towards it, may lead to a second, the second to a third, &c. &c. "But thou, my dear brother, endure hardness as a good soldier of Jesus Christ."

Fifthly,—Weigh well in your own mind whether the evil consequences of your leaving S—, may not be *much greater* than the good you may do elsewhere. Ministers have often removed from smaller to larger congregations, under the idea of more extensive usefulness, who have thereby contributed to the ruin of the places which they have left, and this should be always considered as a drawback upon all their subsequent usefulness. I cannot bear to reflect on the consequences of your removing, at present, from S—. How it will discourage the little affectionate flock which now regards you as its father in the Gospel! How it will expose the open fold to the ravenous wolf! How it will cast a gloom over the places which you visit! How it will damp the spirits of the Union! How difficult it will be to obtain a successor! How it will grieve—but I will not proceed. I hope you have not fallen into the hands of any of those *robbers of churches* who unhinge the minds of ministers, by holding forth the delusive lure of more splendid offers, and of

a more brilliant station. But I must now take an affectionate leave of you for a little time. Do not take these hints unkindly; I fancy that I could swell them into a volume. But it is high time to conclude. I thank you for the account of poor Mrs. S—'s last moments; I hope it will strengthen your own hands in the Lord, and prove as useful, as I am persuaded it will be acceptable to the Union. With kindest respects, I remain, truly yours. W. EVANS.
Stockport, March 9, 1812.

BIBLICAL CRITICISM.

ON THE TRANSLATION OF THE WORD *avaraic* (RESURRECTION.) BY DWIGHT AND CAMPBELL.

ON 1 Cor. xv. Dr. Dwight observes, "The subject of this chapter is the *avaraic*, or future existence of man. This word is commonly, but often erroneously, rendered resurrection. So far as I have observed, it usually denotes our existence beyond the grave."—"The proper Greek word for resurrection, is *εγερσις*, as in Matthew xxvii. 52, 53. Many bodies of the saints—came out of the graves after their resurrection, *μετα εγερσιν αυτων*. The *avaraic* is the thing mentioned, as having been denied by some of the Corinthian Christians. See verse 12 of the context, how say some among them, that there is no resurrection of the dead," &c. What is the appropriate Greek word for resurrection, must, I apprehend, be learned entirely from the Bible, especially from the New Testament. The Greek classic authors had no idea of the resurrection, and, therefore, could not use a word to denote it. Now, it is remarkable, that the word *εγερσις*, is used but once in the whole New Testament, viz. in the passage quoted by Dwight; whereas, *avaraic*, or *avaraic*

αναντασις, is constantly employed by the inspired authors of that sacred book, to express the resurrection of the body; nay, with the single exception above mentioned, it is the only word which they use for that purpose. In upwards of twenty places, it undoubtedly means the resurrection in the ordinary sense of the word in English. In about seven or eight places it may, without destroying the sense, signify a separate or future state. Every where with a single exception, it appears to me, the resurrection of the body, is the idea intended to be conveyed, and, therefore, the common translation is correct. In one place, Luke ii. 34. *αναστασις* signifies raising from a low to a high condition. Even then, according to our translators, and many expositors, it means rising after a fall. In about 17 or 18 places *αναστασις* without *νεκρων*, evidently means the resurrection of the body, or of a body. It follows then, if Dwight's idea is correct, that the Apostles, writing under the influence of the Divine Spirit, have only once expressed themselves correctly on this important subject,—only once used the appropriate word for resurrection, and in upwards of 20 instances, (indeed, in every other place, with one exception, in which they have employed a substantive, to signify rising from the dead,) have used a less proper, or ambiguous word! The truth is, there was no word appropriated to this idea, till he who is the resurrection and the life, appeared in the world. As he was the great revealer of the doctrine, the omnipotent author of the work to which it relates, he had a right to appropriate to it what word he pleased, and he knew well which was the best calculated to convey the idea intended. He has appropriated *αναστασις*. Nor is there, perhaps, in all the copious stores of the Greek language, one more naturally signifi-

cant of a resurrection, than that which is used by the writers of the New Testament. It would be easy to show, did the limits of this essay permit, that it is in several respects preferable to *Εγερσις*.

The manner in which the Apostle connects the *αναστασις*, of which he speaks in 1 Cor. xv. 12. with the resurrection of Jesus Christ, proves, that he had in view primarily, not a past or future state, but the resurrection properly so called.

That the Apostle had the resurrection of the body in view, is evident from the 20th verse. But now is Christ risen from the dead, and become the first fruits of those who slept. Unless we adopt the unscriptural idea of the sleep of the soul, (which Dwight was far from believing,) departed saints can be said to sleep only, as it regards their bodies. Christ by rising from the dead, became, as far as the sleep of death is concerned, the first fruits only of their bodies. It inevitably follows then, that the Apostle is speaking of the resurrection of the body. This will be more evident, if possible, in comparing the 20th with the 23d verse. "Christ the first fruits; afterward, they who are Christ's at his coming." It is at the coming of Christ, according to the Apostle's own decision, that the *αναστασις* is to be effected. Another argument in support of this sentiment may be derived from the 21st and 22d verses. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." On the supposition that *αναστασις νεκρων* here signifies the future state, the reasoning of the Apostle will be, since by man came the death, or annihilation of the soul, by man, (that is by Christ,) came also the existence of the soul in a future state. If any thing is wanting to complete the proof of the

position we are endeavouring to support, it may be found in the 35th and following verses. For the 42d verse, especially the word in question, is incontrovertibly applied to the resurrection of the body. "So also is the resurrection of the dead, it is sown in corruption, it is raised in incorruption," &c. Dwight, indeed, allows, (and who can deny it?) that from the 35th verse, the Apostle treats of the resurrection of the dead, and illustrates the nature of the body with which they shall come. But, if we can be certain of any thing, we may surely be certain that the Apostle treats of the same subject from the 12th verse to the end of the chapter.

Much as I admire the acumen, and the critical abilities of Campbell, I cannot acquiesce in his interpretation of this word. He thus translates Matthew xxii. 23. "The same day came the Sadducees to him, who say, that there is no future life." And in his note on this verse, he says, "The word *αναστασις*, or rather the phrase *αναστασις των νεκρων* is indeed the common term by which the resurrection, properly so called, is expressed in the New Testament. Yet this is neither the only nor the primitive import of the word *αναστασις*, it denotes only being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption, &c. In this view, when applied to the dead, the word properly denotes no more than a renewal of life to them in whatever manner this may happen. To say, therefore, in English, in giving the tenets of the Sadducees, that they deny the resurrection, is at least, to give a very defective account of their sentiments on this very topic; it is notorious—that they denied the existence of angels, and of all separate spirits." But the Evangelist did not undertake to give an account of their religious creed in general, but only

of their opinion on one particular article, respecting which they thought they could propose a perplexing question to our Lord. In Acts xxiii. 8, where the sacred historian professedly details these sentiments, we have the *αναστασις* stated as one tenet. "For the Sadducees say, that there is no resurrection, neither angel, nor spirit." If the word *αναστασις* had meant, according to Campbell, the separate and future state, it would hardly have been necessary for the Evangelist to add, neither angel nor spirit.—Any person that will compare this last passage, especially in the original, with the 6th verse of the same chapter, with iv. 2d; xxvi. 8th; and xvii. 32d; will meet with complete proof, that *αναστασις* here means the resurrection, properly so called. It is, therefore, highly probable, to say the least, that it means the same thing in Matthew xxii. 23. The truth I apprehend is, that *αναστασις των νεκρων* was the common term employed by our Lord and his Apostles, to signify the resurrection of the body, the word *αναστασις* when applied to the dead, is elliptical, like resurrection with us, and *των νεκρων* is always understood. It is plain from the statement of the Sadducees themselves, verse 28th, and Mark xii. 23, "In the resurrection, whose wife shall she be of the seven; In the resurrection, when they shall rise, whose wife shall she be?" that they meant the resurrection at the last day. If they had meant the separate, and connected with it the future state, they would have said, whose wife is she; for it appears from their own statement, that all the parties were dead. According to Campbell's idea, our Lord evaded, instead of answering the question. They pointed out what they thought an absurdity connected with the doctrine of a resurrection; and he, instead of showing them that the

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absurdity existed only in their own imaginations, proved the doctrine of a future state, which they might have admitted, and yet repeated their objection in all its force. The Doctor maintains, that the passage which our Saviour quoted from Exodus, proved only, that the souls of the patriarchs were alive, and enjoyed God as their God. This the Sadducees might have allowed, and shown that their opponent had eluded their inquiry, and that still all the confusion which they had supposed would take place, if the dead were raised. I do not hesitate to assert, that if the Sadducees had understood our Lord's reasoning, as applying to a future state only, they would not have been silenced. They were too subtle, too well versed in disputations of this kind, and too bold and confident, not to take every advantage that might present itself in the course of a debate.

I cannot find that the learned critic has produced a single clear decisive argument, and to prove that *αναστασις* was ever used by the Jews to signify a separate or future state. He indeed says, in his 6th dissertation, after quoting from Josephus a passage which is far from establishing his position, (and he does not seem to be satisfied with it himself;) "The immortality of the soul, and the transmigration of the good, seem to have been all that they (the Jews) comprehended in the phrase *αναστασις των νεκρων*. Indeed, the words strictly denote no more than a renewal of life." We have positive, and sufficient evidence from the New Testament, that in the mouth of a Jew, the words in question *did not* usually denote either the one or the other. And if, as Campbell says, they signify, strictly, a renewal of life, they *cannot* strictly denote either of them. They cannot mean the immortality of the soul, for this is the continuance of life; nor the transmigration of the

good, for this is only a change of the manner of life. When applied to the dead, (and to what else can they be applied?) they can denote only the resurrection of the body, for it is only the body that decays and dies, and consequently only the body that can have its life renewed. In his note on Matthew xxii. 23. he founds his doctrine on the primitive import of the word *αναστασις*. "It denotes, simply, being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption. The verb *ανιστημι* has the like latitude of signification, and both words are used in this extent by the writers of the New Testament, as well as by the seventy. Agreeably, therefore, to the original import, rising from a seat is properly termed *αναστασις*, so is awaking out of sleep, or promotion from an inferior condition. In this view, when applied to the dead, the word properly denotes no more than a renewal of life to them in whatever manner this may happen; nay, that the Pharisees themselves did not universally mean by this term, the re-union of soul and body, is evident from the account which the Jewish historian gives of their doctrine, as well as from some passages in the Gospels, of both which I had occasion to take notice." Diss. 6, p. 2.—This passage is altogether unworthy of Campbell. In the Dissertation to which he refers, he quotes a passage from Josephus, to prove, that the Pharisees believed in the doctrines of a future state of rewards and punishments, and of the transmigration of souls, but nothing that has even the appearance of a proof, that they applied the *term in question*, to either the one doctrine or the other. Josephus does not so much as use, in the passage quoted, in any sense, the word *αναστασις*. The whole force of Campbell's reasoning, if reasoning it can be called, when reduced to the form of a syllogism is, "The

Pharisees believed in the doctrine of a future state." The word *anastasis*, signifies being raised from inactivity to action, and may therefore, without impropriety, be applied to a future state; "Therefore, the Pharisees did use it to signify a future state." There is not a single example produced to prove, that they *actually did* ever so use it. Who does not see, that the conclusion is not, in their syllogism, contained in the premises? The Pharisees might believe in the doctrine of a future state, the word *anastasis* may signify rising from activity to action, and yet the Pharisees might not apply it to a future state; nor can it, according to its primitive import, or in any of the senses which the Doctor has given of it, naturally, or with propriety, be so applied. He says, it denotes being raised from inactivity to action. But surely he does not mean to say, that the soul was inactive during its union with the body. It signifies also rising from obscurity to eminence, or being promoted from an inferior condition. But the separate or future state, includes the souls of the wicked as well as of the righteous; the former, unhappily, are the more numerous, and it cannot be said of them, that they rise from obscurity to eminence. Death is to their souls, as well as to their bodies, an awful descent, instead of an ascent or a rise; a plunge into the pit of darkness. Could it be said with any propriety, that the soul of Dives, for instance, rose from obscurity to eminence, or was promoted from an inferior condition? It means, he tells us, a return to such a state after an interruption, and an awaking out of sleep; but how can it be said, that the soul, when it leaves the body, awakes out of sleep, or experiences a renewal of life, or returns to a former state? It is unnecessary to show how exactly, in all those senses, it applies to the resurrection of the body.

That our Lord intended to prove the resurrection of the dead, is clear from the 31st and 32d verses, even according to Campbell's translation. "But as to the *quickening of the dead*, have you not read," &c. In what respects is the phrase, the "*quickening of the dead*," less clearly expressive of a resurrection than the English translation is? or how can any words more forcibly convey the idea of a resurrection? unless we suppose, that the bodies of the dead are quickened, and suffered to remain in the grave. Or how can the expression, "*the quickening of the dead*," be with any propriety used to denote a future, or separate state? In this translation, Campbell has contradicted his own reasoning, and given up all for which he contended. Indeed, so plainly do the original words mean a resurrection, properly so called, that it is impossible for any translator, who is not determined to pervert them, to render them so as that they will not teach that doctrine. It may also be observed, that Campbell having affixed a wrong sense to the word *anastasis*, one which would not apply in most cases, found himself obliged to translate it in the most vague and arbitrary manner. In the 23d verse, he translates it "*future life*." In the 28th, *resurrection*. In the 30th, *that state*, (a phrase sufficiently indefinite to signify almost any thing, for it is not clearly defined by any antecedent,) and in the 31st, *quickening*!! To conclude, after having seriously considered, and, to the best of my ability, scrutinized the word in question. I can find no proof that it ever signifies the separate or future state. I have no doubt that the common translation is correct, and that the term *anastasis*, when applied to the dead, and the phrase *anastasis twy nekroy*, always mean *the resurrection of the body*.

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THE MINISTER'S SILENT SABBATH.

That Sabbath-smile upon the heavens
and earth.

Seems a new element combin'd with light;
Or, light exalted by a second birth,
Until it shines ineffable and bright,
As morning's star upon the brow of night.
Nature seems conscious of the sacred day;
And yonder sun, alive to the delight,
Shines in his strength, rejoicing to display,
Emblems of Jesus' universal sway.

I, too, would shine, although an humble
star,
And shed my beams upon the day of rest;
Alas! I may not, but must dwell afar
From the calm orbit, where with zeal and
zeal,
I led my flock, caressing and caress'd
By the dear pledges of my past'ral love.
I may not join them, even, as a guest,
But sit alone, as, deep within the grove,
Drella, by herself, the newly widowed
dove.

"Present in spirit," I can only be,
Now they are met within "the House of
God;"

O, for the wings of yonder dove to flee,
From this dull prison, and the weighty
load

Of woes which keep me from the loved
abode,
Of my beloved people!—"Tis in vain!
These struggles cannot cure, but must
corrode,

The wounds inflicted by my galling chain;
The effort irritates the seats of pain.

"My galling chain!" Oh, not because its
weight,

And burning links, sink deep into my soul;
But, that it keeps me from the sacred
height,

Where feeds my flock. 'Tis this severe
control,

I cannot brook with gladness. Were the
sole

Suffering, only what I feel from pain,
I could endure it; yea, I could extol
The hand that binds me with this heavy
chain,

And wait with patience till it loosed again.

I knew affliction, and had found it's worth,
Before I ministered "in holy things;"
It woe'd my heart sufficiently from earth,
To choose the pittance which my office
brings,

In preference to wealth, and all that kings
Can give of honour, or exalted rank:
It tore and tarnished my aspiring wings,
As light'ning scatches the eagle's, till I sank
From my high cry to the humble bank.

CONG. MAG. No. 60.

This tamed ambition, and endear'd the
cross;

And now, 'though grievous, I do not be-
wail

The purging fires which purify my dress:
They burn intense, but all their flames
impale

Only the alloy; searching to assail
The deep recesses of incipient sin,
Until the gold, no longer gross or pale,
Shall shew itself to heavenly gold akin,
Burnish'd without, and genuine within.

All my regrets, regard my *work*, not woes.
Could I but labour in my loved employ,
The fire might burn until my being close:
'Tis not unwelcome, that it is not joy;
Pain I could bear, if it did not destroy
The power of preaching the REDEEMER'S

CROSS:

My own would neither burden nor annoy,
Could I ingratiate His. The *endless* loss
Of health, when counted, would be held
but dress.

These are my feelings now; what felt I,
when

All health and spirits, I had power to
preach?

I want it now; did I improve it then,
While souls immortal were within my
reach:—

I stood for years upon the stormy beach
Of those ingulfing oceans—death and sin,
Hearing from time to time, the doleful
screach

Of sinners sinking like the "lead" within!
What did I then to extricate or win?"

I had a trident, potent to divide
The mighty waters of the sea of death;
Rushed I, rejoicing, through the swelling
tide,

With the Cross lifted to the eye of faith?
Was its bright side effulgent on the path,
By which the guilty may return to God?
Saw the polluted how their souls might
bathe,

In the free fountain of Emmanuel's blood?
Used I the Cross, as Moses used his rod?

These are dread questions; but they will
be put,

When my soul passes to the Bar above;
Let me, then, search them to the very root;
While pardon tarries with the God of Love,
And space remains to alter or improve.

How can I know? could I uncover hell,
And bid the darkness of the pit remove;
And hear no spirit, in accusing yell,
Charge me with blood; then, all were well.

Would Angels whisper in my anxious ear,
How often "joy" amongst their ranks
has spread,

When "godly sorrow" and the silent tear,
Proved I was wounding hearts until they
bled;

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Could I revisit the departed dead,
Who once depended upon me for light,
And find that all had actually fled
To Christ for refuge; or, that none could
write,

"False prophet" on my brow,—then all
were right.

But these are sources I may not approach,
Tho' sweetest peace upon the facts depend:
Upon such secrets, I must not encroach,
But leave them secret, till my service end.
Knowledge like this, would never, safely
blend

With the weak elements of human
thought:

Suspense may rack—but *certainly* would
read

Both soul and body, were the vision
sought,

Full on the senses, or the feelings brought.

Searcher of hearts! to thee alone I turn,
Baring my bosom to invite thine eye:
Let its glance penetrate the secret urn,
Where conscious motives in concealment
lie;

Unveil them all, until my soul descry
The latent springs of its apparent zeal:
Professing much—I call on God to try,
How far my words accord with what I feel.
I wait his answer anxiously, *but still!*

How will it come? Not sounding from
the cloud,
As erst He answer'd when his prophets
pray'd:

But, *come it will*, not audible or loud,
In the calm majesty of *grace* arrayed,
Exciting feelings awfully afraid
Of aught equivocal, untrue, or cold—
Inspiring efforts, not to be allay'd,
Till every soul within my ample fold
Have Christ before it, and on Christ lay
hold.

Such are God's answers—whispers to
the heart,

Sent from the oracle of *truth revealed*;
Not from *new* sources, nor by mystic art;
But the *old* truth, felt inwardly, and seal'd
By the eternal Spirit—till it yield
Such light and guidance to the glowing
soul,

That all within is emulous to wield
That Spirit's sword, and panting to unroll
Redemption's Charter, wide, from pole
to pole!

This strong emotion is beyond my strength;
I feel all *spirit, intellect, and flame*;
And must suppress the fire.—'Tis gone at
length.

Now I am cool and tranquil; but not tame,
Although the impulse has unnerved my
frame,

And left me weaker than I was before:
Still, there is music in Emmanuel's name
That stirs my heart within its inmost core;
Wak'ning a wish to make--one effort more.

I am not satisfied, though conscience bear
Impassion'd witness to my warm appeal:
Hearts are deceitful; oft the teeming lair
Of wiles that darken, and of pride that steals
The soul against conviction—till it feels
So selfish, partial, jealous, and supine,
As to arrest its self-revolving wheels,
Lest they should hurry it across the line
Where *facts*, like lightnings, wither while
they shine.

Although not faithless, formal I have been;
Cold, while correct; insipid, though
awake;—

Strength in my voice—emotion in my
mien,

While all within was stagnant as I spake,
And waveless as the bosom of a lake
Shut up from winds by the o'erhanging
woods.

My rounded periods falling, flake on flake,
Like winged snow upon the wintry floods,
Merg'd, as they fell in cold and countless
broods.

Garlands immortal on Mount Zion grow,
Not to be plucked—save by the *preacher's*
hand:

For him they blossom, fructify, and glow,
In vernal beauty, and with fragrance bland.
Poetic wreaths are transient e'en when
grand,

Though they should flourish till the fall
of time:

No wave will waft them to Emmanuel's
land,

To be re-worn in the celestial clime
With crowns of glory upon brows sublime.

Converts, and not admirers, there will
form

The test of greatness, and the orb of fame:
And blown by *them*—the trumpets that
inform

Eternal ages—of their Father's name.
All other glory will be hold but shame,
When converts constitute the source of
rank:—

A host of them, with amaranths will
frame

A wreath all dewy from the verdant bank
Of life's immortal river which they drank.

Here my ambition burns—my soul aspires
With more emotion than the conqueror knew
Who made the world the cause of his
desires,

And wished it wider as his eagles flew.
A wider field expands upon my view,
Than empire ever held, when farthest
spread—

To win the living—and in heaven renew
Communion with them, when their souls
are fled

From Zion's river, to the fountain-head!

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PASTOR.

Lecture
By
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REVIEW OF BOOKS.

Lectures on the Book of Ecclesiastes.
By Ralph Wardlaw, D.D. In
2 vols.—London: 1821.

It has not often happened to us that, after the deliberate perusal of more than seven hundred pages, we could give our warm and unqualified approbation to their contents. In the present instance we feel it an indulgence to have an opportunity of expressing our admiration in strong and unrestricted terms; for the points in which our opinions have not been in entire accordance with the sentiments of Dr. Wardlaw, are so few and so unimportant as to leave us at full liberty to give him, without statement, the high praise due to the enlightened, judicious, and eloquent commentator on the word of God. We had been induced to anticipate his success in this difficult department of public ministration, by his "Three Lectures on Romans, iv. chap. 9—25 v." in illustration of the Abrahamic covenant; but as that valuable work was chiefly controversial, the feelings with which we perused it were of a more mingled kind than in the present instance, inasmuch as the free and unembarrassed flow of general instruction was impeded by the distinctions and deductions of specific argumentation.

The book of Ecclesiastes, from its very nature, and still more from its modes of construction, presents formidable difficulties to the inquirer. There is in it so much of transition; so large a portion of it depends, for its accurate comprehension, on the character of the writer; such important consequences are connected with the right disposition of the members of sentences; that its effective interpretation requires a rare combination of high and valuable quali-

ties. Skill and acuteness in discussing, caution and patience in investigating and solving, a thorough knowledge of the intricacies of the human heart, and the varieties and vicissitudes of human life, intimate conversance with the character of the sacred writings, and, above all, a jealous watchfulness against the seductions of imagination, with an humble and anxious desire to ascertain the intention of the great Fountain of Inspiration, are indispensable prerequisites for the adequate execution of this arduous task. Perhaps no man who ever lived was more amply furnished by nature and study for the work of Scripture illustration, than "that giant in all manner of knowledge," Hugo Grotius; one thing, however, was wanting, and the absence of the meek and lowly mind shows itself too plainly in the manner in which he has ventured to tamper with the import of Holy Writ. He permitted himself, from motives which we shall not here scrutinize, to divest the book of Ecclesiastes of its authority, by insidiously questioning the fact on which that authority is mainly founded; affirming that it was not the work of Solomon, but the production of a later age. For our own parts, without resting the distinct proof of the inspiration of this portion of the sacred canon on the authorship of the Son of David, we can have no hesitation in expressing our conviction that any other hypothesis is completely at variance, either with the validity of its claims or with the purity of its text. "That the book was the composition of Solomon, the title bears; universal tradition affirms; and internal evidence concurs to prove." From that perversity of mind which, as an interpreter of

Scripture, too often deprives Grotius of all claim upon our confidence, Dr. Wardlaw is happily free. With a clear head, an unbiassed judgment, and a steady regard to evangelical truth, he enters firmly, but with admirable discretion, on the difficulties of his task. From a large and appalling division of those difficulties, indeed, he liberates himself, at once, by excluding from his prescribed range of research, "critical or philological disquisition," and by assuming, "with very few exceptions, the correctness of the common English version, in expressing the sense of the original, being satisfied that in most instances in which different translations have been proposed, its claims to preference are at least not inferior to those of others." While we feel regret at the deprivation of the illustrative and explanatory matter, which would have been peculiarly acceptable from Dr. W.'s discreet and discriminative habits of mind, we acknowledge the more extensive usefulness of his actual plan.

The Lectures commence with an interesting exposition of the character of Solomon, as a kind of basis for the system which is followed throughout the work; and we shall take occasion, in this place, to suggest the great injustice which will be done both to himself and the author, by the reader who shall merely *dip into* these volumes. The modern modes of study, if indeed they merit such a distinction, are fatally injurious to clear and valid intelligence and retention. The slight and cursory glance which is sufficient for the average reading of our day, becomes, when habitual, the most destructive of intellectual vices; it disqualifies for close attention and for continuous thought, and we urgently remonstrate against its indulgence. In the work before us much depends on the steadiness with which certain prin-

ciples of elucidation are kept in view, and much of its excellence is derived from the sequence and connection which is thus given to what would otherwise appear vague, scattered, and obscure.

These prelections are too multifarious to admit of analysis in our restricted pages, nor are we aware that they could be advantageously dissected on even a larger scale; they combine the various methods of pulpit instruction in a way which, if always imitated, would make expository exercises among the most interesting as well as the most useful of a minister's public labours, but which is very little susceptible of abstract and compression. Neither can the absence of analysis be supplied by the multiplication of brief extracts. Such a method would be singularly inapplicable to the manner of Dr. Wardlaw. He is by no means remarkable for sparkling sentences, or paragraphs standing out in startling brilliancy from surrounding mediocrity; his style, although carefully formed, has no symptoms of servile elaboration, and though richly inlaid with Scripture language and illustration, betrays none of that stiffness and constraint which is sometimes attendant on the unskilful introduction of antique forms of expression. His composition is certainly not perfect, but we have no disposition to dwell on minor defects when they are absorbed in substantial excellences. Since then we are prevented, by the nature of the present work, from availing ourselves of two of the usual modes of reviewing, we must have recourse to a third, and transcribe a passage or two of dimensions sufficient to display the leading characteristics of these volumes.

Chap. iv. verses 7, 8. "Then I returned, and I saw vanity under the sun. There is one (alone) and (there is) not a second! yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither

(with he), For whom do I labour and bereave my soul of good? This is also vanity; yea, it is a sore travail."

"This is a strikingly graphical, though brief description, of the avaricious keenness and carefulness of a toiling, griping, hoarding, insulated miser.—'There is one, and there is not a second'—no heir apparent, no connection either by blood or by particular friendship, to succeed him; 'neither child nor brother,' (that is, no near relative,) to inherit his accumulated treasures.—'yet is there no end of all his labour;' he toils with unintermitting solicitude, 'rising early, and sitting late,' nor ever can bear the thought of retiring from active business, as long as he can add a single penny by it to his store.—'neither is his eye satisfied with riches;' constantly either contemplating his acquisitions, or on the eager look-out for more; never saying, it is enough; a greedy receiver, but a reluctant and parsimonious giver. He takes no enjoyment of his wealth; but starves in the midst of abundance; not only 'labouring,' but 'bereaving his soul of good;' living with the most pitiful penuriousness; grudging himself every morsel of meat, every rag of clothing, every common comfort of life. And the habit grows upon him; he becomes increasingly avaricious as he advances in wealth and in years; no selfish consideration can move him, nor any claim of charity touch his soul; his hollow eye contracts the timid glance of lurking suspicion; his whole countenance the marked and settled expression of anxiety and unfeeling narrowness; and his wasted frame, his antique and threadbare clothing, and every part of his appearance, betrays the confirmed and unimpressible miser. Those who first assigned this designation to the character were happy in their selection. Miser signifies wretched; and surely there is not on earth a more pitiable object than the man here described; the unhappy victim of one of the strangest aberrations of understanding; one of the most unaccountable contradictions to all right feeling, and to every ordinary principle of human nature, that is to be found amongst the intellectual and moral varieties of the species.

"Solomon's description shows us that these varieties have, in every age, been much the same. Many a time has it since been realized, with wonderful accuracy.—The character may be traced to various origins. In some instances, it has arisen from a fatal error in education,—from early and ill-judged lessons of excessive parsimony impressed upon the youthful mind, gradually forming in the heart an undue "love of money," an habitual desire of getting, and dread of

losing, or of being necessitated to give away:—in other cases, from the apprehension and presentiment of a diseased mind,—a hypochondriacal foreboding of approaching poverty, of dying in want; an evil, to which every penny that is lost or parted with is of course conceived by the disordered imagination to contribute:—and in others still, from the weak minded vanity of being noticed and spoken of, during life, and after death, as the possessor of so much wealth, or as the man that had left it behind him.—From whatever source it may have arisen, and whatever may have promoted its growth, it is well denominated 'vanity and a sore travail.' The poor rich fool lives in misery, and dies unlamented. Those, whosoever they may be, to whom he bequeaths his wealth, give him little thanks for it. He has only given it when he could hold it no longer. He has not parted with it; he has been obliged to leave it; and not one farthing of it, they know well, should they ever have touched, could he by any possibility have retained possession. They are glad the *useless old fellow* is out of the way; they lay him in the dust without a sigh; and with secret self-gratulation, take possession of his hoards."—pp. 189—192.

"Chap. xi. verse 7. 'The dust shall return to the earth as it was, and the spirit shall return to God who gave it.'—The body, formed originally from the dust, shall undergo the full execution of its sentence,—'Dust thou (art), and unto dust thou shalt return;' a sentence pronounced on man, in consequence of his sin, and of which the stroke of death, throughout successive generations, has been the righteous fulfilment. For, although man was formed from the dust, he was not on that account necessarily mortal. The power that gave him life was able to sustain it in never-fading vigour. We talk of death as coming in the course of nature. But of the original course of nature, when man came, in the beauty of holiness, from his Creator's hand, it was no part. It pertains to the course of fallen nature. Man was deathless while he was sinless. He became mortal when he apostatized from God. And the universality of the reign of death is a mournful but conclusive evidence of the universality of the apostasy. Every shrouded corpse, and every opening grave, should lead our minds back to the entrance of sin,—to

"—man's first disobedience, and the fruit Of that forbidden tree, whose mortal taste Brought death into the world, and all our wo."

"And while the body is consigned to the grave, to be food for the loathsome

worm, and to mingle with the dust of former generations, the immortal spirit, the tenant of this earthly tabernacle, shall—perish with it? No.—Sleep with it in the tomb for ages in a state of insensibility? No.—It shall return unto God who gave it.—Solomon was no materialist. He did not consider the soul as of the same substance with the body, and thought as the mere result of sudden modifications and arrangements of matter and motion, and death the final destruction of the whole man;—but the body, as only the organ of the indwelling spirit, like a complete set of admirably adapted instruments, by which it acquired its knowledge, and reduced that knowledge to use in the execution of the dictates of its will; and the soul, though acting by means of the body while it continues its occupant, yet capable of existence, of thought and of activity, in a state of separation from it. Of the manner, it is true, in which a spirit exists, and thinks, and acts, and enjoys, in its disembodied state, we can form no distinct conception; but we are quite as ignorant of the manner in which spirit operates on matter when connected with it; for, though we know the facts, we cannot account for them: and if even the facts that are attested by our senses and experience we are unable to explain, ought not this to prevent incredulity and scepticism, as to others that are beyond the sphere of our observation, and which we have no cause for doubting but our incapacity to conceive of them?

“Nor was the soul, according to Solomon, to fall, during the sleep of the body in the grave, into a state of insensibility, or unconsciousness.—Had it been to partake in the deep slumbers of the tomb, it could not have been said to ‘return to God who gave it,’ any more than the body. The distinction between the two is marked; and the existence of the soul, in life and consciousness, when separate from the body, emphatically declared.

“When the spirit thus returns to God, we are not to understand that, in every instance, it is to remain in his presence, and to enter into his joy. It goes to receive its doom from the supreme Judge; a doom, not at that time formally pronounced indeed, but which the subsequent decisions of the great day shall only recognize and ratify. That day of formal judicial sentence may be distant: but this is not inconsistent with immediate transition at death to happiness or woe,—with the ‘spirit of the just’ being ‘made perfect’ in heaven, and the souls of the wicked ‘going to their own place,’ to that ‘everlasting fire that is prepared for the devil and his angels.’—‘The beggar died, and was carried by the angels into Abra-

ham’s bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments.’”—pp. 222—294.

We regret that we cannot find space for adequate specimens of the concluding observations, containing the spiritual and practical application and improvement of the whole book; but we must make room for the following touching passage, extracted from the sermon on the death of the author’s venerable father.

“Of all the periods and events of life, the concluding scene is accompanied with the deepest interest both to the person himself and to surviving spectators. Various are the ways in which it comes, and various the aspects it presents; but in all it is affecting and solemn. What can be more so, than the approach of that moment, which, to the dying man, is the boundary between time and eternity; terminating the one and commencing the other? putting an end to all his interests in this world, and fixing his condition for a never-ending existence, in the world unknown!—What can be more so, than those moments of silent and indescribable anxiety, when the last sands of the numbered hour are running; when the beat of the heart has become too languid to be felt at the extremities of the frame; when the cold hand returns not the gentle pressure; when the eye is fixed, and the ear turns no more towards the voice of consoling kindness; when the restless limbs are still and motionless; when the breath, before oppressive and laborious, becomes feebler and feebler, till it dies away, and to the listening ear there is no sound amidst the breathless silence, nor to the arrested eye, that watches with the unmoving look of thrilling solicitude for the last symptom of remaining life, is motion longer perceptible; when surrounding friends continue to speak in whispers, and to step through the chamber on the tiptoe of cautious quietness, as if still fearful of disturbing him, whom the noise of a thousand thunders could not startle.

“Have you witnessed such a scene my friends? If you have not, you have yet to experience the most deeply solemn feelings of which the bosom of man is susceptible. And they are feelings, rendered the more solemn by the thought, that what we now witness in another shall very soon be witnessed by others in ourselves. The scenes of another man’s life may be such as can hardly be expected ever to occur to us; but the

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dying scene is one which must come to all. There is no passage to another world, but through the valley of the shadow of death. By that way all must go, whether it conduct them to the abodes of bliss or to those of misery. This gives us an interest in the death of every one that dies. We then behold what, in one form or another, must inevitably befall ourselves."—pp. 337, 338.

Before, however, we close this article, we shall offer a brief comment on a section which has puzzled annotators beyond what the real difficulty of the case appears to warrant. Chapter vii. v. 15—18, is considered by Dr. Wardlaw as "an instance of serious and impressive irony." He supports his view of the sense with an ability which can be only rightly appreciated by comparing it with the endless and unmeaning wordiness lavished on the passage by the *caterva* of commentators, and he draws from it a series of most important instructions; but we must still confess ourselves dissatisfied with his interpretation. It seems to us that the key to the meaning is supplied by the first clause of the 15th verse—in the days of his *senectus*—and that the expressions which have excited so much discussion are to be considered as the language of a sceptical and refined libertine. Contemplating the apparent want of equity in the dispensations of Providence, the depression of the "just," and the prosperity of the "wicked," and having exhausted the extremes of wisdom and folly, he adopts as his rule of life a sort of Epicurean *ne quid nimis*; as much accommodation to the world as may not interfere with the maintenance of a fair character, and as large a draught of pleasure as shall consist with the preservation of health. On this determination he insists that it is "good" to "take hold," and then, suddenly changing his language from that of a satisfied and systematic sensualist to the firm tone of a religious monitor, he sums up with this emphatic an-

tithesis—but (v.) *he that feareth God shall come forth of them all.* In substance this statement accords with the explanation of Dr. Wardlaw, while we think that it avoids the awkwardness of supposing a mode of expression which is, in our view, injurious to the connection.

The Church in the Wilderness, or the Encampment of the Israelites; in which are displayed the Treasures of Providence, and the Riches of Grace. By W. Seaton. 2 Vols.—London.

WE owe an apology to the ingenious and pious author of these interesting volumes, for our delay in noticing them. They are worth notice, both for their subject and spirit. There is no part of the Old Testament so often, or justly referred to, as typical of the Christian pilgrimage from earth to heaven, as the journeying of "the Church in the wilderness" from Egypt to Canaan. Moses has recorded the various places where the Israelites encamped, and the important events which occurred at some of them. The *eleventh* encampment was at Sinai, and will ever be memorable by the giving of the law, and the erection of the tabernacles. The removal from Sinai must have been about a *year* after the departure of the Jews from Egypt; for then they celebrated the *passover* the second time. After this, they advanced, as directed by the pillar of cloud, until they came to Rithmath; the *fourteenth* encampment, when they were ordered to turn again into the wilderness; there they remained upwards of thirty-eight years, during which we hear little of them until they appeared at Pisgah.

Forty-two encampments are recorded by the author, and under each he has thrown together a number of weighty and pertinent

remarks, which a spiritual mind must relish, and a contemplative mind approve. Mighty in the Scriptures, he has introduced with great beauty and effect their "apples of gold," into his own "pictures of silver."

The fourth encampment, Marah, is entitled, "Bitter made Sweet," and thus experimentally improved.

"These bitter waters present no unapt emblem of those afflictive dispensations with which the Lord's people are sometimes exercised, especially when in their first convictions they taste the bitters of guilt and sin. Then nothing is sweet. Their very abundance becomes affected. It is Marah every where. Life is bitter; health is bitter; home is bitter;—all is bitter. And how naturally are we reminded of the heart-thirstings, and the soul-faintings, of those who pant for the waters of life. They long for the grace of Christ. In search of living streams, they sometimes come to waters they cannot drink; bitter and unsatisfying; yea, pernicious. The world cannot yield supply."—p. 56.

"Unless shut up in unbelief, we cannot leave Marah without profit. What does the record teach? Surely there can be nothing so bitter in the lot and journey of the Lord's people, nothing so afflictive, but he can and will make salutary and pleasant. How has he changed the bitterest sorrows into the sweetest comforts! What was most repugnant to nature, has, by grace, been rendered agreeable. After days of trial, (and, should they be months and years, still, what are they?) covenant love will prevail over all our trials, and not only change the bitter into sweet, but even turn our water into wine. To believers only this will so turn out. The love of God shed abroad in the heart at once sweetens all. Secret virtues, thrown into the arrangements of Providence, soon work an agreeable change. Possibly the reader's own life may supply him with some memorable instances in which his keenest sorrows have been changed into the most sensible comforts. If but just come to bitter waters, let not sense prevail, but faith. Some secret influence may be at hand; some tree of which you need only be informed, to make the bitter sweet. In the admirable connections of Providence may be some wise disposition of circumstances, as soon to fill you with adoring love and grateful praise. 'Call me not Naomi, but call me Marah,' said a distressed daughter of Abraham, when returning to her native country childless, in widow-

hood, and want, but did not pass many days before the Lord changed her lot; so that she found reason still to retain the name of sweetness."—pp. 57, 58.

The following remarks on the opening of the Tabernacle in the Wilderness have much force and unction.

"The tempest died away, and merry opened to man the sanctuary of God. Let us enter. It is the gate of heaven! The Christian feels a sacred awe pervading his bosom, and is differently affected by every thing he sees, to one who is ignorant of the holy mysteries of redemption. God is here! All is full of his grace and glory! At every step, the understanding feeds on spiritual truth, while the heart is filled with heavenly love. No noise and confusion here. The Christian feels a solemn stillness, while, with the book of the Gospel in his hand, he goes from mystery to mystery, and in the light of heaven is overjoyed at spiritual discoveries. 'In this temple, every one,' and every thing, 'doth speak of his glory.' He feels as though the admonition, 'See that thou make all things after the pattern,' were addressed to him, with this difference only, See that thou observe all things here according to the design. Opening to the Epistle to the Hebrews, he at once becomes instructed in the solemn institutions of this sacred place. Oh, what beauty and grace meet the eye! What admiration fills the heart, on finding a dispensation of outward type, replete with heavenly wisdom, and Gospel truth. The terrors of justice, and the charms of grace, as in mingled rays, throw an awful glory over the whole of this sanctuary. We can look no where from the altar to the ark, but the attention is arrested with the manifestations of God in Christ, grace in covenant, and love in purpose. As 'faith is the substance of things hoped for, and the evidence of things not seen,' so, in the Christian's view, the shadows of good things to come, brighten before him into spiritual realities. The counsel of peace is deeply imprinted on all. The altar stained with the blood of the sacrifices, expresses both the evil of sin, and its expiation, while the sprinkling of that blood bespeaks the virtue of the atonement. In the offering of incense is seen the prevalence of priestly intercession. The ceremonial washings denoted pollution and cleansing; and the light diffused through the whole sanctuary, that understanding and purity communicated by the Spirit to the Church. Advancing on, we approach nearer to the divine presence. The veil is withdrawn, and the believer has boldness to 'enter into the holy of holies.' There is the

ark, that most sacred symbol containing within it the tables of the covenant, the golden pot with manna, and Aaron's rod that budded. This is full of Christ, who, in the humble form of our nature, comprised in himself the law in its perfection, as an unbroken covenant; the heavenly manna, and all the authority, the life, the budding forth, and fruit of the priesthood. In the covering of the mercy-seat, is contemplated the mantle of peace and love, spread by the infinite Majesty over the person of our Divine Redeemer, in all his personal perfections, mediatorial possessions, and priestly merits. The cherubim of glory here extended across their spreading wings, with their faces intent upon the ark beneath. So the angels of God desire to look into the wonders of redemption. Above is the mercy-seat, the throne of grace, the resting place of justice, truth, and love. Here righteousness reigns in the salvation of sinners. Christ is set forth 'to be a propitiation, through faith in his blood, for the remission of sins,' and 'is the justifier of him that believeth.' How pleasingly dreadful is this place! The glory of holiness is every where, on every thing, and on every one."—pp. 175-176.

We could multiply extracts with much pleasure did our limits permit. Should the work reach a second edition, and we hope it will, there are many sentences which the Author must re-model, and render definite. The perfection of his plan requires, also, that the plagues of Egypt should be, at least, noticed as preparatory steps towards the formation of the Church in the Wilderness.

Where did Mr. Seaton learn that *Migdol*—a fortress on the Egyptian side of the Red Sea, belonged to the Philistines?

We cannot close this article without availing ourselves of the opportunity it affords, to place two points of the Mosaic narrative in their true light. The first is the death of Moses. He was not permitted to lead the Church into Canaan, nor to enter it himself. Why? Mr. S. observes that, "Though the reason assigned was a personal offence—yet we are to consider the imperfection of his ministry as the *primary cause*, from which there was absolute necessity,

as a typical economy, that it should yield to another the perfection and consummation of its spiritual realities. The law made nothing perfect!" Again, "there is no perfection in the lives and transactions of typical characters." Now the true reason of displacing Moses, is *implied* in these remarks; but we are of opinion, that the author did not perceive it clearly. They are, at least, too general to explain it. Or, if he meant what we understand from them, why did he not apply the typical principle to the case? The real state of the case is this: the genius and design of the dispensation would have been violated, had the *Lawgiver* led the tribes into Canaan. Canaan was originally promised, and eventually given as the type and pledge of "a better country, that is, a heavenly." Now, as the law cannot introduce the church to heaven—it was necessary that the Lawgiver should not introduce the church into "the earnest of that inheritance." Moses must, therefore, have given place to *Joshua*, by some means, even if he had not offended at the waters of strife; and to the consciousness of this typical necessity, should be ascribed the calm acquiescence of the Jewish Lawgiver in the measure.

We have another hint to throw out concerning "the Church in the Wilderness." It is useful, and it may be proper to accommodate their temporal distress and deliverance, as emblems of spiritual extremities and relief; but we enter our solemn protest against ascribing to the generation that fell in the wilderness, the feelings or desires of *believers*. They were *unbelievers*, and therefore should not have credit for the spiritual anxieties so often attributed to them. Mr. Seaton is not often chargeable with this fault: his object has been to find parallels between temporal and spiritual things; and

the encampments have furnished them abundantly. What we wish, however, to suggest is—the impropriety of employing as direct proofs of the election of grace, the terms in which the church in the wilderness is addressed. We are Calvinists, and therefore jealous of whatever tends to bring into question the divine sovereignty. Now, if the spiritual feelings of believers cannot be ascribed, with truth, to the generation which fell in the wilderness—still less, in their spiritual import, can the terms “chosen,” “elected,” “separated,” be applied to them. Their national election is a fine emblem of the election of grace, and a collateral proof of it; but it proves nothing decisive as to the personal adoption of those who fell in the wilderness. Why then should a doctrine with the whole New Testament for its basis—be shifted upon the graves and carcases of declared “unbelievers” for support?

Townley's Illustrations of Biblical Literature.

Concluded from page 596.

THE second volume of this valuable work begins with the fourteenth century. The moral darkness which had for ages overspread the horizon of the civilized world had then become almost palpable. All classes of society were sunk in ignorance, and every order of men was degraded by vice and superstition. The testimony of the celebrated Petrarch, respecting the state of Avignon, then the residence of the Pope, affords too just a picture of the general condition of the earth. “In this city there is no piety, no reverence or fear of God, no faith or charity, nothing that is holy, just, equitable, or humane. Why should I speak of truth, where not only the houses, palaces, courts, churches, and the thrones of popes and car-

dinals, but the very earth and air seem to teem with lies. A future state, heaven, hell, and judgment, are openly turned into ridicule, as childish fables. Good men have, of late, been treated with so much contempt and scorn, that there is not one left amongst them to be an object of their laughter.” The profligacy of the clergy had become so great and notorious, that the earth began to groan under their abominations, and to make preparation for vomiting them forth. Poets satirized them, statesmen divided them, and the common people regarded them with the hatred of fear rather than with the reverence of love.

During this century, the morning star of the Reformation arose in England. John Wiclif was born in 1324, and finished his course in 1384. To this extraordinary man we are indebted, for the first translation of the entire Bible into our vernacular tongue. His learning was more extensive than that of most of his contemporaries. His theological attainments were far superior to those of any individual of his age. His sentiments were more in unison with the Scriptures than with the opinions of the fathers, or the dogmata of Popes. Not less undaunted in spirit, than enlightened in mind, he fearlessly avowed his convictions, and in the face of danger and death, waged war with the vices and the errors of his times. His influence was very extensive. His followers were numerous in England; they extended also to Scotland; and under various names were found in many parts of Europe. To the memory of this intrepid and devoted apostle, a pillar remains to be erected, not to preserve his name, but to illustrate the obligations of his country, and to commemorate those services in the cause of liberty and religion, which will constitute the honour of Wiclif through eternity.

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In the fifteenth century, the visible progress of Wiclif's doctrines may be traced both at home and abroad. The Lollards became very numerous, and, were exceedingly active; and, as in all such cases, were the objects of hatred and persecution by the ruling powers. Of these facts the following paragraph contains an interesting illustration.

"But violent as were the measures pursued against those who read the Scriptures in English, there were some found, who at every hazard sought wisdom from the book of God. These, to promote the more general circulation of the Scriptures, caused select portions of Wiclif's Translation to be written in small volumes, that the poor might purchase them, printing being unknown, and writing tedious and expensive. Lewis, the author of *The History of the English Translations of the Bible*, possessed one of these copies in 1540, which contained St. John's Gospel, the Epistles of St. James, St. Peter, St. John, & Jude, and the Apocalypse. The bishop's registers often mention these little books, or *libels*, as they were called, and notice them as being prohibited. Persons who were detected reading them, or even having them in possession, were prosecuted, and sometimes were burnt with them hanging about their necks. In 1429, Nicholas Belward, of South Elmham, in Suffolk, was accused of having in his possession a *New Testament*, which he had bought in London, for four marks and forty pence, £2. 16s. 8d. a sum equivalent to more than £40. at present; an astonishing price to have been paid by a labouring man, for such Belward appears to have been. William Wright deposing that he "had wrought with him continually by the space of one year; and studied diligently upon the said *New Testament*." In the same year an accusation was brought also against Margaret Backster, in which it was deposed, that she had desired Joan, the wife of one Cliffland, and her maid, to 'come secretly in the night to her chamber, and there she should hear her husband read the *Law of Christ* to them; which law was written in a book that her husband was wont to read to her by sight; and that her husband was well learned in the Christian verity.' Many other depositions, of a similar nature, were made by the enemies of the Lollards, in consequence of which, the followers of Wiclif were subjected to various penances and imprisonments. Against Richard Fletcher, of Beccles, it was alledged, 'He is a most perfect doctour in that sect, and can very well

and perfectly expound the Holy Scriptures, and hath a book of the *New Law* in English.' Against Sir Hugh Pye, priest, it was deposed, that he had 'bequeathed to Alice, servant to William White, a *New Testament*, which they then called the book of the *New Law*, and was in custody of Oswald Godfrey, of Colchester.' Even the ability to read was enumerated amongst the crimes of this sect, by their violent persecutors, for it is remarked in the depositions, that 'William Bate, tailor, of Sything, and his wife, and his son, which can read English very well, is of the same sect; that 'the daughter of Thomas Moone is partly of the same sect, and can read English; and that 'John Pert, late servant of Thomas Moone, is of the same sect, and can read well, and did read in the presence of William White.'"—Vol. ii. pp. 80; 81.

The most important event in this century, as all our readers are aware, is the invention of printing, with which Mr. Townley commences the third division of his work. The inventor of this heavenly art, was John Gutenberg, of Mentz, who about 1457, produced the first edition of the Bible, printed by moveable types.

At this stage, in the process of the divine administration of this world, it becomes us to stand still and to admire the wonderful works of the Lord. For ages, Jehovah appeared, as if he had been winking at the ignorance and profligacy of mankind. Every succeeding event appeared only to plunge the world into deeper barbarism and wretchedness. Society every where seemed retrograding to a state of savagism; and the light of mercy, which had once promised to beautify all the habitations of darkness and cruelty, had almost set in perpetual oblivion. "But, when the time of the promise drew near, God again visited and redeemed his people." Before a new race of apostles was raised up, a power almost equal to the miraculous energy of primitive times was provided, which in their hands hurled destruction on all the enemies of knowledge and piety. Printing may be called, the gift of tongues in another form. By it, every man

is made to hear the word of God in the language in which he was born. It secures to the sacred volume, a truth of representation, a permanence to the record, and affords a facility of circulation, which even the gifts of tongues could not confer. It is but of late that Christians have begun to avail themselves of the vast advantages which this art has put in their power; and which, had they been used with sufficient energy and perseverance since the Reformation, would not have left to the present age the honour of evangelizing the earth. Now, however, that the discovery of its true value has been made, it only remains to give soul and perseverance to our efforts. "Every crown has been earned and won; every other sort of glory has become trite and faded. To renovate, not a nation, but the human race; to place the moral world upon a new foundation; and to commence an era in the history of mankind, might be the destiny of England, at a small expense compared with the expenditure of keeping nations in subjection by terror alone. With more than the literary glory of Greece, and with gratitude as sacred as belonged to Israel of old, England, at once the classic and sacred land of the latter days, would have the fulness of the Gentiles, and the completion of science for her inheritance of glory."*

It is altogether impossible to follow our author through the numerous and interesting details of this important century. The revival of letters which then took place, affords ample scope for illustrating the characters, and eulogizing the efforts of a vast number of those eminent men, into whose labours we now enter, without feeling all that gratitude which is due to their invaluable services. The early printers, the collectors of

manuscripts, the patrons, and curators of the sacred writings and the ancient classics, all deserve to be held in remembrance for their efforts and sacrifices in the cause of knowledge. The disinterestedness of some of them was singularly great. Of this the following notice of Wesselus affords a striking instance.

"JOHN HERMAN WESSELUS, of Groningen, was born about the year 1419. He studied at Zwoll and Cologne, and afterwards at Paris, and was so celebrated for his talents and attainments, as to be denominated *The Light of the World*. His extraordinary religious knowledge, and truly Christian spirit, were so indisputable, and his views of Gospel doctrines so clear, that he has justly been called *The Forerunner of Luther*. So astonished was that great reformer when he first met with some pieces written by Wesselus, that he wrote a preface to the Leipzig edition of his works, printed in 1522, in which he says, 'It is very plain he was taught of God, as Isaiah prophesied that Christians should be: (Is. liv. 13.) and as in my own case, so with him, it cannot be supposed that he received his doctrines from men. If I had read his works before, my enemies might have supposed that I had learnt every thing from Wesselus, such a perfect coincidence there is in our opinions.'

"Wesselus not only studied the Greek language, by the help of the Dominican friars, who about this time passed over to the West, from Constantinople, after its subjection to the Mohammedan government, but obtained from certain learned Jews, a knowledge of the Hebrew, Chaldee, and Arabic tongues. Having been early instructed in the scholastic disputes, and having by his industry, acquired an uncommon share of Biblical learning, he taught philosophy and philology with great applause, at Groningen, Paris, Cologne, Heidelberg, and especially at Basil, where he had the famous Reuchlin for a hearer. His opposition to the Romish errors, and the prevalent subtleties of scholastic disputations, subjected him to considerable danger; but his reputation for learning and piety was so great, and his protectors were so powerful, that he escaped uninjured by the storm.

"On the advancement of Cardinal Francis de Rovere to the papal chair, under the name of Sixtus IV. he sent for him to Rome, and promised to grant him whatever he would ask: Wesselus answered, 'Holy father, and kind patron, I shall not press hard upon your holiness.

* Douglas's Hints on Missions.

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You well know I never aimed at great things. But as you now sustain the character of the supreme pontiff, and shepherd on earth, my request is, that you would so discharge the duties of your exalted station, that your praise may correspond with your dignity, and that when the great Shepherd shall appear, whose first minister you are, he may say, 'Well done, good and faithful servant, enter into the joy of thy Lord : ' and moreover, that you may be able to say boldly, ' Lord, thou gavest me five talents, behold, I have gained five other talents.' The pope replied, ' That must be my care. But do you ask something for yourself.' ' Then, rejoined Wesselus, ' I beg you to give me out of the Vatican Library, a GREEK, and an HEBREW BIBLE.' ' You shall have them,' said Sixtus, ' but foolish man, why don't you ask for a bishoprick, or something of that sort ? '—' For the best of reasons,' said Wesselus, ' because I do not want such things.' The Hebrew Bible thus presented, was long afterwards preserved in his native city of Gossingen. He died in 1489, aged 70."

—Vol. ii. pp. 175, 176.

The Reformation, which had long preceded by a numerous train of causes, at length burst upon the world, in the beginning of the sixteenth century, by the exertions of Martin Luther. This eminent man, raised up by God for the accomplishment of a great work, was furnished with every qualification necessary for carrying it on. With faith equal to the removing of mountains; with zeal which derived fresh energy from every new obstacle which occurred; with a spirit of devotion which burnt with a steady and unceasing flame—the spirit of the apostles and martyrs appeared to have re-animated Martin Luther, that he might fight the battle of the Lord.

Luther was equally distinguished as a profound theologian, as the leader of a party, and as a translator of the Bible. It is in the latter capacity chiefly, that he appears in Mr. Townley's work. His German translation was begun in 1521, and after many interruptions, was completed in 1534. On this great undertaking he bestowed infinite pains. The following account of

the manner in which the work was prosecuted must interest our readers.

" In accomplishing this translation, Luther had to encounter various difficulties, not only from the different idioms of the Hebrew and German languages, but from the proper names of the animals mentioned in the Pentateuch, and the parts of them noticed relative to the Jewish sacrifices. In a letter to Wenceslaus Lincus, he exclaims, ' How difficult and laborious the task, to enforce the Hebrew writers to speak German, which they resist, like the nightingale refusing to quit its delightful melody to imitate the coarse notes of the monotonous cuckoo ! ' And in another to Spalatin, he writes, ' We find so much difficulty in translating Job, arising from the sublimity of his style, that he appears much more impatient of our translation, than of the consolation of his friends, or he would certainly have sat for ever on the dunghill. Unless, perhaps, the author meant that his book should never be translated. This has caused the delay of the press in this third part of the Bible.'

By the friendly aid of Spalatin, he obtained much information respecting different species of *Insects* and *Reptiles*, as well as of *Wild Beasts*, and *Rapacious Birds*. He also employed butchers to dissect different animals, at his own house, that by examining their different parts, he might accurately express the sacrificial terms. But Luther was not satisfied with inquiries only of this nature, for he wisely called in to his assistance, in this great work, several singularly learned, and pious professors of divinity, that each might contribute towards the perfection of the whole. Their method was to assemble from time to time, when each came prepared, by having previously studied the particular parts of the Bible then under consideration. Some of the professors excelled in an acquaintance with the Chaldee paraphrases, or Targums; others in the Rabbinical writings; while others brought various lights from the Greek Septuagint, and the fragments of the Greek translations of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript version; Melancthon brought the Greek, and Cruciger the Chaldee, and the other professors the Rabbinical writings. Thus they proceeded to examine the whole, sentence by sentence, till after sufficient deliberation, it was agreed, either to confirm, alter, correct, or improve the translation, as occasion required; and so desirous were they of producing a correct translation, that they sometimes returned

fourteen successive days to the reconsideration of a single line, or even a word?"—Vol. ii. pp. 277, 278.

While noticing the labours of Luther as a translator of the word of God, we cannot pass over those of his distinguished contemporary and coadjutor, Calvin. They were by no means so arduous in this department, as the exertions of Luther; but they are not unworthy of notice. We quote the following paragraph for the sake of offering a remark or two on one of the sentences.

"In 1535, the celebrated French version generally called *Olivetan's Bible*, from the name of its ostensible translator, was begun to be printed at Neuchâtel in Switzerland, by Pierre de Wingle, and bears this date in the title, though De Bure says it was not completed till 1537. The title of this rare edition is as follows. 'La Bible qui est toute la Sainte escripture. En laquelle sont contenus, le Vieil Testament et le Nouveau, translatez en François. Le Vieil de Lebrieu: et le Nouveau, du Grec. Aussi deux amples Tables, lune pour l'interprétation des propres noms: l'autre en forme d'indice, pour trouver plusieurs sentences et matières.' Beneath are two mottoes. The first two words are printed within a woodcut frame, or border, having an Hebrew inscription on a label at the top. On the reverse is a Latin address from Calvin, with a pompous title, 'JOANNES CALVINUS CESARIBUS, REGIBUS, PRINCIPIBUS, GENTIBUSQUE OMNIBUS CHRISTI IMPERIO SUBDITIS SALUTEM.' This is followed by a French address of 'ROBERT OLIVETANUS, HUMBLE ET PETIT TRANSLATEUR, A L'EGLISE DE JESUS CHRIST SALUT,' dated 'DES ALPES CE XII. DE FEBURIER, 1535.' A great air of tenderness and simplicity pervades the whole of this epistle. In the Latin Preface by Calvin, positions are found very different from those which he afterwards maintained. The printer received fifteen hundred crowns of gold, for the entire impression, which is beautifully executed in a small secretary-gothic type, in folio."—Vol. ii. pp. 432, 433.

In support of the assertion, that the Latin preface contains sentiments very different from those which Calvin afterwards maintained, two paragraphs from it are quoted in a note, as given in Beloe's

anecdotes of literature. That Calvin, in the course of a long life, devoted to the investigation of truth, may have changed his mind on some theological topics, we are not concerned to dispute. But we certainly do not consider the facts referred to by Mr. Townley, as substantiating the charge of theological tergiversation. The passages he quotes do not contain the Arminian doctrine of universal redemption, which they are supposed to assert. They relate to the boundless sufficiency of the atonement of Christ, and to the universal call of the Gospel. We suppose Mr. Townley will admit, that the most obnoxious of Calvin's sentiments are embodied in his Institutes. If so, the reformer must have changed his mind very soon indeed. The above preface was written in February 1535; the first edition of the Institutes appeared in 1536. We state these things to vindicate, not the sentiments, but the consistency of Calvin. On various points we should decline expressing ourselves in his language, though we approve of the substance of his sentiments.

We find that our limits imperiously forbid our going over the third volume of this work with any degree of minuteness. It is not less interesting than the others; but as it approaches nearer to our own times, its details become more familiar. The history of the Danish versions, from a manuscript account of them by Dr. Henderson, is new and valuable; as it furnishes us with information respecting the biblical labours of several persons little known, and contains a critical investigation of the merits of the successive translations. The same remarks will also apply to the account of the Icelandic versions, furnished by the same respectable individual.

Our author's account of the present authorised English version is

shorter than we expected. For this he apologizes, as no complete biographical account of the translators has ever been published. Mr. Todd's Life of Bishop Walton, which has been published since Mr. Townley's work was completed, partly supplies this desideratum. For our own part, we freely declare, that we think our translators have received fully more credit for their learning, and for their labours, than they are justly entitled to. The labours of their predecessors have not been duly estimated; and King James's translators have received the same applause, as if they had made their version *de novo*. It would not be difficult to show, that their improvements on Tindal, and Coverdale, and the Geneva translation, are by no means so great or so numerous, as are generally supposed. In such a work as the present, the rules laid down by "the High and mighty Prince James," for the instruction and government of the learned men employed by him, to furnish his subjects with the word of God in their mother tongue, ought certainly to have had a place. They discover quite as much regard for the interests of sovereign authority, and ecclesiastical influence, as for the advancement of sacred literature, and the glory of God.

Sometimes a very trifling circumstance has had considerable influence on the fate of an edition of the Bible. Of this we are furnished with two anecdotes in this volume. The one relates to an edition of the English Scriptures, the other, to the Polish Protestant version.

"But although no new English translation has been made by royal command, since the time of James I. several circumstances have occurred, which prove the care taken to preserve the version from being corrupted or becoming obsolete. In 1632, Barker and Lucas, the king's printers, printed an edition of the Bible of 1000 copies, in which a serious mistake was made by leaving out the word

not, in the Seventh Commandment; causing it to be read, 'Thou shalt commit adultery.' His Majesty King Charles I. being made acquainted with it by Dr. William Laud, Bishop of London, order was given for calling the printers into the high-commission, where, upon the fact being proved, the whole impression was called in, and the printers heavily fined. With this fine, or a part of it, a fount of fair Greek types and matrices were provided, for publishing such MSS. as might be prepared, and should be judged worthy of publication; of this kind were the *Catena* and *Theophylact*, edited by Lyndsell."—Vol. iii. pp. 318, 319.

"Unfortunately, this (the Polish version) translation was the occasion of great opposition to the reformed churches of Poland; it roused almost the whole nation against them, and served as a pretext for burning thousands of Polish Bibles, thus rendering them still more rare, at the very time when the reformed were endeavouring to render the Scriptures more general among the members of their churches. The transposition of a single letter was the cause of all these evils. Ten correctors of the press had seven times revised each sheet of this edition, and had not perceived the error; it consisted in putting *do* for *ad*, in Matt. iv. 1, equivalent to an insertion of *to* for *by* in the English version. No sooner had the edition issued from the press, than the enemies of the Protestant cause raised a clamour against the reformed, and exclaimed against them as corrupters of the word of God. John Wonsylk, archbishop of Gnesen, convened a synod at Warsaw, in 1634, in which this Bible was prohibited, under pain of anathema and excommunication; Pope Urban VIII. on July 29th, of the same year, confirmed the decision by his formal approbation; and the Jesuits have ever since followed up the decree, by purchasing and burning all the copies of this edition, and of subsequent editions of this version, which have come in their way. The *Danish* Bible being thus exposed to constant endeavours to destroy it, soon became difficult to obtain: an exact copy, except the correction of errors, was printed at Amsterdam, 1660. 8vo."—Vol. iii. pp. 449, 450.

We are surprised that Mr. T. has furnished us with no account of the biblical labours of a number of distinguished scholars, who in the course of the last century particularly, enriched our languages by the translation of the whole, or particular parts of the Bible; such men as Purver, Bate, Geddes,

Lowth, Blayney, Newcome, Campbell, M'Knight, Doddridge, Worsley, Wynne, Wakefield, and others whom we could mention, deserved a niche in a work consecrated to Biblical Literature. Though their works have not contributed to alter or improve the received version, they have done much to diffuse the light of scriptural knowledge, and to prepare the way for a translation, more according to the truth and meaning of the sacred text than the present. This is much to be desired, but we fear the prospect of enjoying it is yet far distant. A very different state of things must occur before our public authorities could be safely trusted with such an undertaking. But we fondly hope, that the progress of knowledge, and the advancement of piety in the country, will in due time be accompanied with the destruction of prejudices, systems, and interests, which interpose between the light of heavenly truth, and the understandings and consciences of men. The work of Mr. Townley we think calculated to hasten, not to retard this era. For the labour he has bestowed, and the pleasure he has furnished us by his numerous and diversified details, we again return him our most hearty thanks ; and we trust, that he will experience, in the success of his work, as ample a reward as is due to its merits, and as his fondest hopes may have led him to expect.

Supplementary Pages to the Second Edition of an Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thos. Hartwell Horne, M.A. 8vo. 3s.
—London: Cadell, 1822.

WE are exceedingly gratified to find that public opinion has so decidedly sanctioned Mr. Horne's excellent work, as to call for a third edition in so short a space of time, as that which has elapsed

since the publication of the first. Our estimate of its worth has already been distinctly given, and we avail ourselves of the present opportunity to state very briefly the nature of the additions which have been made. They are both interesting and judicious ; and Mr. Horne has taken exemplary pains to adjust them in such a manner as to enrich the new editions without deteriorating the old.

The addenda to the second volume contain an abridged but satisfactory account of the discoveries of Maï. While that unwearied explorer of ancient records was examining certain *codices rescripti*, he discovered several important portions of the Gothic version, the more valuable, as containing fragments of the Old Testament, and as refuting "the idle tale repeated by Gibbon after preceding writers, viz. that Ulphilas prudently suppressed the four books of Kings, as they might tend to irritate the fierce and sanguinary spirit of his countrymen." A well executed fac-simile of one of these *codices*, and of the Codex Cæsareus of the book of Genesis at Vienna, illustrates this part of the Supplement. We extract the following addition to the account of Heinrich's *Acta Apostolorum*.

"Some of Heinrich's expositions are characterised by that lax system of interpretation which is adopted by some modern expositors and critics in Germany, and against which the student cannot be too much upon his guard. Take one instance ; the account of Ananias falling down dead (Acts v. 1—6.) is made to mean that Peter stabbed Ananias ; which (says Heinrich) does not at all disagree with the vehement and easily exasperated temper of Peter!"

Among the Addenda to the fourth volume, will be found a concise but useful "Dictionary of the Symbolical Language of the Scriptures."

The additions to the new edition, not included in this supplement, consist, we believe, chiefly of references.

Literaria Rediviva; or, The Book Worm.*The Sanctuarie of a troubled Soule.**By Sir John Hayward, Knight,
Doctor of Law.*—London:—
Printed by George Purslow.
1620.

If we had been in possession of this book (a small thick volume of about 800 pages) when we reviewed "David's Teares," we should certainly have included both under one head; and we take it up at the present time, chiefly as enabling us to supply certain defects in that article, which our better information now enables us to correct and amend. The author, Sir John Hayward, is usually ranked among the writers on English History, with but little reference to his works of piety. He was educated at Cambridge, where he took the degree of Doctor of Laws, and we infer that he actually practised in the ecclesiastical courts, from the dedication to the present volume, in which, addressing himself to the Archbishop of Canterbury, he speaks of "some dependence" both of himself and his "profession" upon that prelate. In 1599, he published "the first part of the life and raigne of King Henry IV." which was dedicated to the Earl of Essex, but a short time previous to that nobleman's disastrous end. Some expressions and opinions advanced in this work, awakened the wrath of Elizabeth, who had Hayward thrown into prison, and consulted Bacon on the treasonable tendency of his book. Bacon's answer was liberal and sarcastic;—"For treason, he found none; but for felony very many"—alluding to the free use made of translation from Tacitus. Elizabeth, not satisfied with this levity, and having a suspicion that some more important personage

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had been concerned in the composition, suggested the employment of the rack, for the purpose of extorting confession, and this wanton exercise of power and cruelty was only evaded by the jocosely of Bacon, who proposed to shut up the culprit, with pen and ink, and then to *rack his style*. King James seems to have taken a fancy to him, and in 1610, when the Scottish Solomon devised the notable plan of his Chelsea College for controversial divinity, Hayward was appointed historiographer. In 1619, he obtained the honour of knighthood, and in 1624, came forward as the champion of the king's ecclesiastical supremacy. He died in 1627. He published several works, both historical and relating to practical piety; the former not without ability, the latter distinguished in general by the same merits and defects which we pointed out in our review of David's Teares, an article of which we shall now proceed to supply the deficiencies, so far as they related to the absence of date and title.

The complete copy which we have since inspected, has an engraved title page, representing the King of Israel kneeling in a niche, with his harp beside him, and his crown and sceptre cast on the ground before him. Above him, on his left hand, is the symbolical figure of Vengeance with the arrow on the string; on his right hand, Mercie bends forward with "a pardon," under the broad seal of heaven; other significant emblems are introduced, and at the foot of the page is the title, with the author and printer's name, and the date 1632.

The frontispiece to the Sanctuarie is a more complicated af-

fair, On the top it has the divine glory and the ineffable name; the rest of the page is occupied by architectural decorations, amid which are arranged the following figures and devices. In a central niche stands divine "Love," piercing a "contrite heart" with a flaming spear; on her right and left stand "Faith" and "Hope," bearing up the heart by massive chains. Below Faith, appears the figure of "Griefe," lacerating the heart with thorns, and below Hope is "Feare," piercing it with a sword. Between the two latter figures hangs a drape, containing the title, beneath which is the portrait of Sir John, by Hole, with his age, 52, marked within the border; and on each side is a small design, with the mottoes "Flye from Evel," and "Doe Good."

The work itself is made up of prayers, confessions, thanksgivings, and essays on different but connected subjects. It seems to have been highly popular in its day, since the author says of it, in his "epilogue," that "after twenty yeeres growth, and almost so many impressions, this book is now come to the full stature, and I take my last leave, either for altering or encreasing it hereafter." As we have already given a sufficient critical estimate of the general abilities of Sir John's theological authorship in a former article, we shall not go over the same ground here. In general, we should say that, with the same average character, the present work was more carefully written than the former. By his own account, Hayward had occupied himself at intervals, during twenty years, in revising and elaborating its successive editions; and though there is still something of crudeness both in the sentiment and expression, the good effects of all this polishing are sufficiently apparent. Hayward seems to excel in dark and appalling representations; he is less successful

when he essays the delineation of bright and elevated objects. He has much of the point and antithesis, sometimes very effective, which distinguish our old writers, and the following passage, strikingly descriptive of an agitated soul in the hour of dissolution, displays his habitual peculiarities.

"It is desirous to stay, it is compelled to goe; the one whereof is impossible, the other intolerable. And as it often happeneth, that whilst one thinketh too much of doing, he leaseth to doe the effect of his thinking; so, whilst it lamenteth the losse of all the time that is past, it loseth that little which then remaineth.

"Looking backe, it esteemeth the whole race vvhich it hath runne, as a short step. looking forward, it beholdeth the infinit space of eternitie, wherein it hath to continue. Lifting vp the minde to heauen, it discovereth a most bright and beautifull glory: againe, casting it downe vpon the earth, it seeth all things enfolded in a misty darknesse. If it calleth to memory the time that is past, it will strongly accuse; if it looketh to the time which is presently to ensue, it will terrifie most extremely. The pleasures ouer-passed, which in themselves were little, shall then seeme nothing; the approaching iudgement, which before seemed nothing, shall then be esteemed vaneasurably great. Hitherto hath bene our owne day; but then shall be the day of the Lord.

"Hereupon a newswarme of thoughts stingeth the minde. It lamenteth that it hath built so many castles, some in the ayre, others vpon the sands: that with the spider, it hath euen exhausted the bowels, in workes of so little both continuance and vse: that it hath wasted that candle in idle play, which was allowed to haue lighted it to bed.

"That it was so chained with the enchantments of a momentary estate, is scarce to thinke upon the condition which neuer shall haue end: that it made so great provision for the one, and little or none at all for the other: that to satiate the flesh, which is to be a nest of wormes; it hath neglected the Spirit, which was to haue bene a companion of angels. That it hath lost, for so short a shew, the eternall substance of pleasure: that it hath exchanged (more foolishly then the rude Indians, who giue gold for glasse) the treasure of immortal glory, for trifles and toys of floating vanitie.

"O! if it had but a small time more of amendment, how seriously would it conuert? What a sharpe and seuerer course

would it set into? But it is like vnto a horse, desirous to ranne, and miserably spurred, but so short reined that hee cannot stirre: or like vnto those who in their dreames are taken with some fearful vision; who sweat with paine, and strise to cry for helpe, but cannot finde any strength to cry.

"In the meane time, the head shooteth, the hacke aketh, the heart panteth, the throte ratleth, the tongue faultreth, the breath shortneth, the flesh trembleth, the reines beate, the heart-strings cracke, the eyes waxe dimme, the nose sharpe, the browes hard, the cheekes cold and wan, the lips pale, the hands numbe, the ioynts stiffe, the whole body is in a cold sweat; strength fainting, life vanishing, and death drawing on. And as he that besiegeth a castle or fort, first maketh his breach with great artillery, then assaulteth, entreth and possesseth the same. Euen so death, first, by diuers sorts of sicknesses and paines beateth all the naturall forces, battereth without intermission, all the principall parts of the body. But when he maketh his personall approach; when the sicke man beginneth, first to doubt of his life, and afterward to despaire; then are all his senses and perplexities enlarged; then is hee driven to extremitie of distresse; then are all his members and faculties surprised with those accidents, which are the common combattants of death."—pp. 20—24.

There is great power, and fine discrimination, in the following picture of the restlessness and misery of eternal punishment.

"And yet as one that floateth, halfe choaked and wearied in the midst of the sea, cansteth not to wrestle with the waves, to cast forth his armes euery way, although he graspeth nothing but thinne and weake water, which continually deceiueh his paines; so they who both swimme and sinke in this depth of death, shall alwayes strise and struggle therewith, although they neither finde nor hope for any helpe.

"O deadly life! O immortall death! what shall I tearme thee? *Life*? And wherefore then dost thou kill? *Death*? And wherefore then dost thou endure? There is neither life, nor death, but hath some thing good in it; for in life there is some ease, and in death an end: but thou hast neither ease nor end. What then shall I tearme thee? Euen the bitterness of both. For, of death thou hast the torment without any end; of life thou hast the continuance, without any ease. God hath taken away both from life and from death all that which is good; the residue he hath mixed together, and there-

with tempered the torments of hell."—pp. 139, 140.

We shall close our citations with the author's description of the felicity of the blest, arising from the vision of God; some parts of it we think eminently beautiful.

"Lastly, they shall be filled with perfect pleasure and ioy which no vnderstanding is able to apprehend. And this shall proceed from the cleere vision of Almighty God, in beholding him, *face to face*; in beholding him, *as he is*; wherein consisteth the essentiall glory and felicity of the saints, and which is the last end and centre of their desires. For the soule of man can neuer finde, either society or rest, vntill it attaine to this blessed vision; euen as neither the hearing of God, nor conversing with him, could satisfie the mind of Moses, but rather edged his desire to behold God's face. The reason is, for that all the pleasures and contentments of this world, being beames of that sunne, sparkles of that fire, are most purely and perfectly contained in God: the perfections of all creatures, and whatsoever deserueth either loue or admiration, are more fully in God, then in themselves, whereof it followeth, that whosoever enioyeth the presence of God, enioyeth the perfections of all creatures which are able to delight either body or soule. . . . The vnderstanding shall rest, in that light of knowledge; the will shall rest, in loue of that goodnesse; the desire shall rest, in fruition of that delight. Every power of the soule shall bee always hungry, and always satisfied; hungry without wanting, and satisfied without losthing. The more it hath, the more it shall desire; the more it desireth, the more it shall haue: the more it hath and desireth, the more it shall see to be desired and had. The three disciples saw but a glimpse of this glory vpon Mount *Tabor*, and were raniued with such contentment therewith, that they cryed out, *It is good to bee here.*"—pp. 212—215.

Prefixed to the second part, is an address "to the reader," requesting that if he has found comfort or content from "these deuotions," if he has by their instrumentality been "either stirred to good, or stayed from evil," he will "afford" at his "fittest season" a short prayer for the author, which is, for that purpose, subjoined.

ANALYTICAL AND CRITICAL NOTICES OF
NEW PUBLICATIONS.

Fraternal Advice, addressed to the Rev. John Pearse, of Wrexham, on the occasion of his Ordination over the Presbyterian Church in that Place, on the 23d of January, 1822, by his Brother, the Rev. James Brightwell Pearse, Pastor of the Independent Church at Clavering; Essex. 8vo. 1s.—London: Holdsworth, 1822.

THIS is a subject which has been so frequently and so ably treated as to leave but little room for novelty of illustration, but Mr. Pearse has encountered the difficulties of his task with ability. From 2 Timothy iv. 5. he exhorts his brother—1. *Faithfully to Discharge the Duties of his Pastoral Office.*—2. *To be actuated by its Appropriate Motives.*—3. *To Surmount its Difficulties, and—*4. *To Realise its Encouragements.* Under the first head, he enumerates among the duties of the Christian pastor—*Leading in Public Devotion—The Administration of Baptism and the Lord's Supper—The maintenance of Scriptural Discipline—Preaching—An Exemplary Deportment.* Under the head of *Preaching*, Mr. Pearse suggests that pulpit exercises should be *experimental and judicious—practical but not legal—plain and intelligible but without vulgarity—faithful but not personal.*

These important topics are urged with fidelity and force, and in a style which though somewhat ornamental, is generally under the control of correct feeling. There is, however, in the 13th page, a phrase that strikes us as offending against the rigid proprieties of pulpit composition; we refer to the passage in which, while deprecating "high flown declamation, graced with rhetorical flowers," Mr. P. appears to us to have fallen into the error against which he is protesting. "The recording angel," it is said, "enters the tragedy with signal marks of divine disapprobation." We really think this in very bad taste, both in allusion and in figure;

and we notice it with every anxiety not to give pain, but in friendly admonition to a writer who is in no way dependent upon these violent expedients to produce effect. We have been gratified by Mr. Pearse's charge, and while we express our favourable estimate of his talents, we would warn him against errors which are contagious among us.

Directions and Encouragements for Travellers to Zion: being an Earnest and Affectionate Address to professing Christians in general, on several important Subjects. By Joseph Freeston. Fourth edition. 8vo. price 7s. 12mo. 5s.—London: Longman, 1822.

WE are gratified by the opportunity of noticing this reprint of a valuable and interesting book. To splendor of imagery, or elaborate composition, the pious and amiable author made no pretension; but he had the better faculties which enabled him to describe the deep things of God with manly simplicity of language, and with evident sincerity of feeling. Every one who had the happiness of knowing the late excellent Mr. Freeston will know that in the judicious suggestions of this volume he wrote from his own experience; and that his christian counsels and exhortations came warm from his heart.

This work has been so long and so acceptably before the religious public as to render it quite unnecessary for us to cite specimen. The subjects are as follows:—*On the Christian's great Change—On his invaluable Privileges—On Personal Religion—On Domestic and Relative Duties—On Public Duties—On Consistency of Character—The Improvement of Adversity—How to Recover Lost Peace of Mind—Walking with God—Heavenly-mindedness—On Seeking the Salvation of Others—Death and the Heavenly State—Address to Unbelieving and backsliding—The True Christian a Spiritual Person—on Pro-*

gressive Holiness—Meditation on the Death of a Beloved Child—On Religious Declension—On the Doubts and Fears of Christians. It will be seen by this analytical sketch that these essays are on important topics, and a reference to the volume will shew that they are profitably discussed.

Intellectual Converse; or Juvenile Association improved: a Sketch of Friendly Conferences on the Existence of a Supreme Being. By a Friend to Youth.—London: 1822.

THERE is considerable merit in this little book, and it seems, on the whole, well adapted to promote the benevolent intention of the author. Two young men had been much in the habit of rambling in company with each other, and their desultory conversation had been productive both of intellectual and moral injury to their characters. An elderly friend remonstrated with them on this mischievous misuse of invaluable time, and the result of their consequent resolutions of amendment, is here presented in the form of dialogues. Some good description is mingled with the argumentative portions of the tract; the train of reasoning is judiciously conducted; and the whole is well calculated for the instruction of inquiring youth.

Gleanings and Recollections, to Assist the Memory of Youth. By a Parent. 1s. London: 1822.

THIS neatly printed little volume contains a considerable variety of useful matter. Essays on different points of morality and religion are followed by miscellaneous gleanings, by recollections of the New Testament, by a catechism, and by an explanation of the fasts and festivals observed in the churches of the establishment. There is a sententiousness in the style, that adds to the effect of the instruction. We quote the following anecdote.

“Bede tells us of a certain great man who, being admonished in his sickness to repent, answered, that he would not repent yet; for, if he should recover, his companions would laugh at him: but growing worse, his friends pressed him

again to repent; he then told them it was too late, for now, said he, I am judged and condemned.”

We must, however, regard it as a defect in a work designed for the religious improvement of the young, that the doctrines of grace are not more conspicuously brought forward.

The Little Stucco Image Merchants. By the Rev. Cesar Malan. Translated from the French. Second edition. 3d.—London: Westley.

“On Friday, the 4th of June 1818, we ascended the ramparts on the side of the Lake of Geneva, to try a telescope. While we were looking at some objects, two little boys, from eight to ten years of age, attracted by the sight of the instrument in our hands, drew near, and regarded us with much curiosity.”

They were indulged with a peep through the glass, and the opportunity is embraced of inquiring into the state of their religious knowledge. They answer ingenuously, and exhibit all the deplorable ignorance which clouds the minds of those who inhabit Popish countries. By degrees they are led forward, in the dialogue, to the acknowledgment of their depraved and dangerous condition by nature; they are then instructed in the work of the Spirit, and the great salvation of Jesus Christ. All this is most interestingly and ably managed, and we trust that this golden tract will have an extensive circulation.

The returning Sinner, assured of a successful Reception at the Foot of the Cross. By Samuel Nichols. Third edition. 8vo. Price 1s.—London: Baynes, 1822.

FROM John vi. 37, Mr. Nichols urges the gracious encouragements which the Gospel holds out, as a powerful motive for repentance and coming unto Jesus. If there be no peculiar novelty of illustration in this sermon, there is, at least, much affectionate earnestness; and we sincerely hope that the benevolent intentions of the author may be abundantly realised in the salutary effects, under the divine blessing, of his exhortations.

VARIETIES, LITERARY, SCIENTIFIC, &c.

A Spirited Reply.—Bernard de Palissy, a native of Agen, in France, was a maker of earthenware, at Saintes, and distinguished himself by his knowledge and talents. He composed a number of scientific and practical works, which have been repeatedly republished, and the last edition, in 1777, is enriched with notes, by the celebrated Fanjas de St. Fonds. This able and worthy man was a Calvinist, and the French king, Henry III. said to him one day, that "he should be compelled to give him up to his enemies, unless he changed his religion." "You have often said to me, Sirs," was the undaunted reply of de Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as I shall be compelled. These are unkindly words; and I say to you in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware, to bend his knee before statues." Bernard was a man of humour, as well as of intrepidity; he would sometimes say, alluding to his trade, and his trust in Providence, that "his only property was heaven and earth."

Testimonies to the Excellence of the Bible.—"Farewell!" says Bishop Ridley, with much pathos and beauty, to the place of his education: "farewell! in thine orchard, the walls, the butts, and the trees, if they could speak, would bear me witness, I learned without book almost all St. Paul's Epistles, and I ween all the Canonical Epistles . . . of which study, although a great part did depart from me, yet the sweet smell thereof, I trust, I shall carry with me to heaven; for the profit thereof I think I have felt in all my life time ever after." "Looking," says the martyr Bilsney, "into the New Testament, by God's special providence, I met with these words, 'this is a true saying, and worthy of all acception, that Jesus Christ came into the world to save sinners, whereof I am chief.' O most sweet and comfortable sentence to my soul! This one sentence, through God's instruction, and inward working, did so exultate my heart, which before was wounded with the guilt of my sins . . . that immediately I found comfort and quietness in my soul, so that my bruised bones leaped for joy." "I can find no rest, says Chillingworth, speaking of the Scriptures, 'for the sole of my foot, but upon this rock only.'—Cunningham's *Sermons*.

Polycarp.—When Polycarp was brought to the tribunal, the Proconsul asked him if he was Polycarp; to which he assented. The Proconsul then began to exhort him, saying, "have pity on thine own great age; swear by the fortune of Cæsar, repent; say, take away the Atheists," (meaning the Christians). Polycarp, casting his eye so-

lemnly over the multitude, waving his hand to them, and looking up to heaven, said, "take away these Atheists," (meaning the idolators around him). The Proconsul still urging him, and saying, "swear and I will release thee; reproach Christ." Polycarp said, "Eighty and six years years have I served him, and he hath never wronged me, and how can I blaspheme my king who hath saved me?" "I have wild beasts," said the Proconsul, "and will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." "Soon after," it is added, "being bound on the burning stake, he exclaimed, 'O Father of thy beloved and blessed Son Jesus Christ! O God of all principalities and of all Creation! I bless thee that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs, in the cup of Christ. I praise thee for all these things. I bless Thee, I glorify Thee, by the Eternal High Priest, Jesus Christ, thy well beloved Son; through whom, and with whom, in the Holy Spirit, be glory to Thee, both now and for ever, Amen!'"—Cunningham's *Sermons*.

Importance of a good Private Character.—While Dr. Franklin resided at Passy, near Paris, Lord Fitzmaurice called to see him; and as the father of that nobleman had requested that he would give him such instructive hints as might be useful to him, the Doctor occasionally mentioned the old story of Demosthenes' answer to one who demanded what was the first point of oratory? *Action*. The second? *Action*. The third? *Action*. Which the Doctor observed had been generally understood to mean, the action of an orator with his hands, &c. in speaking; but he thought another kind of action of more importance to an orator, who would persuade people to follow his advice; viz. such a course of action in the conduct of life, as would impress them with an opinion of his integrity, as well as of his understanding. He intimated that this opinion, being once established, all the difficulties, delays, and oppositions usually occasioned by doubts and suspicions, would be prevented; and that such a man, though a very imperfect speaker, would almost always carry his points against the most flourishing orator, who has not the character of sincerity. "To express my sense of the importance of a good private character in public affairs," says Franklin, "I said the advantage of having it, and the disadvantage of not having it, were so great, that I even believed if George III.

had had a bad private character, and John Wilkes a good one, the latter might have turned the former out of his kingdom."—*Memoirs of Franklin*, Vol. ii. p. 157.

Reasonableness and Utility of Prayer acknowledged.—During the deliberations of the American Convention relative to the constitution of the United States, Dr. Franklin introduced a motion for prayers, with the following important observations: "The small progress we have made after four or five weeks close attendance, and our different sentiments on almost every question, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances. In this situation, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection! our prayers were heard,—and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend?—or do we imagine we no longer need its assistance?—I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, *That God governs in the affairs of men*? And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?—We have been assured in the Sacred Writings, that 'except the Lord build the house, they labour in vain that build it.' I firmly believe this: and I also believe, that without his concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest. I therefore beg leave to

move, That henceforth prayers, imploring the assistance of Heaven and its blessing upon our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service."—*Memoirs of Franklin*, vol. ii. p. 194.

An Account of the Writing and great Learning of a blind Gentlewoman at Geneva.—In the account that I gave you of Geneva, I forgot to mention a very extraordinary person that is there, Mrs. Walker. Her father is of Schaffhouse. She lost her sight when she was but a year old, by being too near a stove that was very hot. There rests in the upper part of her eye so much sight, that she distinguishes day from night; and when any person stands between her and the light, she will distinguish by the head and its dress a man from a woman; but when she turns down her eyes she sees nothing. She hath a vast memory; besides the French, which is her natural language, she speaks both High Dutch, Italian, and Latin. She hath all the Psalms by heart, in French, and many of them in Dutch and Italian. She understands the old philosophy well, and is now studying the new. She hath studied the body of divinity well, and hath the texts of Scripture very ready. On all which matters I had long conversations with her. She not only sings well, but she plays rarely on the organ; and I was told she played on the violin, but her violin was out of order. But that which is most of all is, she writes legibly. In order to her learning to write, her father, who is a worthy man, and hath such tenderness for her, that he furnisheth her with masters of all sorts, ordered letters to be carved in wood; and she, by feeling the characters, formed such an idea of them, that she writes with a Crayon so distinctly, that her writing can be well read, of which I have several essays. I saw her write; she doth it more nimbly than can be imagined. She hath a machine that holds the paper, and keeps her always in line. But that which is above all the rest, she is a person of extraordinary devotion, great resignation to the will of God, and of a profound humility. The preceptor that the father kept in the house with her, hath likewise a wonderful faculty of acquiring tongues. When he first came to Geneva, (for he is of Zurich,) he spoke not a word of French; and within thirteen months, he preached in French correctly, and with a good accent. He also began to study Italian in the month of November, and before the end of the following February, he preached in Italian. His accent was good, and his style was florid, which was very extraordinary; for the Italian language is not spoken in Geneva, though the race of the Italians do keep up still an Italian church there."—*Bishop Burnet's Letters from Switzerland*, &c.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Continued from page 614.)

MARYPORT.—At this maritime town there are now three meeting-houses, resorted to by Dissenters of different denominations.

The Scots Church bears, on its front, the date of its erection, A. D. 1777. It appears that a few worthy mechanics, who had been members of a similar church at Workington, were instrumental in its establishment, after having, for a prior period of two or three years, assembled with others in a hired room; and enjoyed the ministry of a Mr. MACRAE, from Scotland, of whom report speaks favourably as an exemplary and devoted pastor; but he could not be induced to remain here, chiefly, it is said, because of the shocking profanation of the Lord's day, which he was compelled to witness. He succeeded, however, in procuring a convenient chapel; with a promising attendance of hearers, and soon afterwards returned to his native country. In the same year Mr. JOHN DUNN came to Maryport. He also was a North Briton, and officiated here during the long space of forty years. His services are generally believed to have been acceptable and satisfactory for several years after his settlement, but at length they declined in interest and usefulness, so that, unfortunately, as he advanced in years the congregation experienced an almost weekly diminution of their numbers in the house of God; and at Christmas, 1817, he felt it to be his duty to relinquish his charge, and retire to Edinburgh or its vicinity, where he still resides, in the possession of a competent inheritance. Mr. ROBERT WALLACE, also of the Established Church of Scotland, succeeded to the charge, and promised to become exceedingly useful in the revival and prosperity of the cause. The chapel was very much enlarged and improved, and the congregation considerably increased. But Mr. W., having continued scarcely three years, accepted the living of Kirkpatrick, in Galloway. Many of his hearers deeply regretted his departure; and the people were far from being united in the choice of his successor. The successful candidate very shortly afterwards returned to Scotland, and Mr. WILLIAM RINTOUL, centiate of the presbytery of Dumblane,

is now the officiating minister, of a congregation which numbers about 200 on the average attendance.

Associate Synod.—A considerable separation of hearers from the Scots Church took place soon after Mr. Wallace's removal; and they continue to assemble in a very spacious room of a manufactory, which had been for some time unemployed. The pulpit has been occupied by ministers of the secession in Scotland; and large numbers are said to be frequently present at their meetings. Divisions, by calling forth angry tempers, as well as for other reasons, are often subjects of regret among Dissenting congregations, but in an increasingly populous town like Maryport, it is apprehended there is still ample room for another chapel; and it is hoped that the friends of both will endeavour to forgive and forget their former differences, and aim in future to stimulate each other to love and good works for the common good of the church, and advancement of the Saviour's cause.

INDEPENDENTS.—In a separate place of worship Independency was first introduced into this town, by some of the preachers connected with Messrs. Haldane. Ministers of this communion had never been refused the pulpit of the Old Meeting-house, and indeed the people, though professedly of the Scottish Church, were of course, as being out of Scotland, no farther under the ecclesiastical control of that establishment than might suit their pleasure; and they were therefore perfectly independent in the management of their religious concerns. Accordingly the people were favoured with the services of the above ministers very frequently, till "an upper room" was actually rented for a new and distinct congregation. This was done by Mr. CHARLES KITCHIN, who became permanently resident here, in 1807. His prospects of usefulness were flattering; and numbers appeared anxiously concerned to know the way of salvation from him. Two years, however, had not elapsed before the public avowal of strict Antipaedobaptist sentiments closed the door of future success. The church, which had promised to become numerous, divided and subdivided, till its members were scattered; and Mr. K. has now the charge of about from 12 to 20 hearers.

It is but justice here to mention the praiseworthy and prosperous exertions of an individual in this town—Mr. ANDREW HAY—now connected with the Secession Church, for to him the cause of Sunday schools in this town is most deeply indebted. For many years he conducted one of these institutions by his own solitary labour, till at length he has had the cordial satisfaction of witnessing, as the direct or indirect consequence of his efforts, the regular establishment of a *General Sunday School Union*, and a weekly school on the plan of the British and Foreign School Society.

WHITEHAVEN is in the well known and extensive parish of St. Bees—a parish which, however distinguished for its provincial college, established by “the gravest and greatest prelate of the land,” Archbishop Grindall, himself a sufferer for conscience sake, has no title to the honours of nonconformity in the memorable year 1662. At that early period, this town was a mere village, for it was not till the year 1666 that Sir John Lowther received a grant from King Charles II. of all the ungranted lands within this district: (see Hutchinson, li. p. 49.) and projected the establishment of a maritime town. The earliest notices of Dissent in Whitehaven, which have yet been traced, are in the “Register of the church at Cockermouth,” and relate to the pastoral attentions of the immortal Larkham.

“Nov 10, (1670,) the pastor went to Whit Haven to baptize the children of two of the brethren living there. There went with him brother Hood and sister Wilson; and three elders living there were mett together upon that occasion in a church assembly.”

“Sept. 4, (1672,) there was a smaller meeting of the church at Whit Haven, upon the occasion of baptizing the child of Nicholas Gibson, &c.”

Whether this infant society grew with the population of the town; and shortly after had its own pastor, separately from the one at Cockermouth?—And whether a succession of ministers was enjoyed till the close of the 17th century? are enquiries for which no positive and satisfactory answers have hitherto come to hand.

James’ Street (or *Low*) *Meeting-House* is at present the oldest chapel in Whitehaven, and was erected in 1695; but there is some traditionary account of an older place, which is supposed to have given the name to *Chapel Street*, although nothing certain has been ascertained respecting it. The first deed of conveyance, relative to the one in James Street, bears the date March 18, 1694; and in another document, dated Oct. 4, 1694, it is said to be “for the use of Protes-

tant Presbyterians or Congregational Dissenters in the worship of God in their way.”—The next legal instrument, dated April 23, 1695, represents “Elisha Gale, Henry Palmer, William Atkinson, William Feryes, and John Shepherd,” as having “collected subscriptions,” and being “empowered to build a house or chapel in a decent manner, a handsome gate, &c.,” and to “be used by Protestant Dissenters from the Church of England, whether Presbyterian or Congregational, according to their way and persuasion.” The first notice of a minister appears in a deed dated March 10, 1711, which contains the name of “THOMAS DIXON, Clerk;” but no further information respecting him can be collected from any of the deeds or papers. His name is still remembered in Whitehaven as Dr. Dixon; and he is spoken of with respect. Nor may it be unsuitable here to mention, what tradition relates, that, among the earliest friends of this cause, there were some pious emigrants from Ireland, who were driven hither by one of those storms of persecution which have so often desolated that still unhappy and injured country. Dr. D. removed to Bolton in 1723, and was succeeded by Mr. EMANUEL (Lemuel) LATHAM, who continued to be minister but a short time. It is probable he was immediately followed by Mr. RALPH ASTLEY, who certainly was minister here in 1728, for he is so recorded in the *Parkhead Register*. According to the inscription on his gravestone in the old church-yard, he died here on the 30th of March, 1756, aged 59; and in the same spot appear to have been interred the bodies of five of his children and his sister. He had a son educated for the ministry at Daventry and Warrington, the Rev. THOMAS ASTLEY, who officiated at Congleton, Preston, and Chesterfield, at the last of which places he departed this life, Oct. 15, 1817, in the 79th year of his age. No further particulars of Mr. A. can be satisfactorily stated, because the present Register does not commence before the time of his successor; except the enlargement of the chapel, which appears to have been effected in 1749. Mr. RADCLIFFE SCHOLEFIELD, born at Rochdale, and a student under Dr. Doddridge, became the pastor of this church in 1757. Besides his ministerial charge, he is said to have superintended a considerable seminary or academy for the education of gentlemen’s sons for different professions; and was perhaps more successful as a tutor than a preacher. On the 14th of October, 1772, he left this town for Birmingham, where he continued till his decease in 1803. The Register then presents the following paragraph: “JAMES KIRKPATRICK was called

to the chapel in James' Street, Nov. 1772, and ordained June 1773." Mr. K. remained here upwards of 30 years; but no existing documents furnish information as to the extent of his usefulness, or the particular situation of the church. He is well reported of; and, in the summer of 1804, having given up the ministry, he retired into Scotland, where he exchanged worlds in the spring of the present year. "A (printed) Narrative of recent proceedings relative to the chapel in James' Street, &c." 1818; thus continues the history: "After the departure of Mr. Kirkpatrick, the congregation continued in an unsettled state for a considerable time, so that from 1804 to 1812, with the exception of about two years, they had no stated minister. This arose chiefly from the remissness of the trustees, who paid little regard to the wishes of the people, and were urged in vain to adopt any vigorous measures for obtaining another minister. For some time the place continued entirely destitute; nor were they in any haste to remedy the evil. At length, after many changes, a gentleman from Scotland, having preached for a short time, was approved, both by the trustees and congregation, and might have remained as minister of the Low Meeting; but on his selecting elders from among the people, and refusing to consider himself as unconnected with a presbytery, he was rejected. On the departure of this minister, the trustees were induced to make application, for their next candidate, to the Independent College at Rotherham, in Yorkshire, and a student was accordingly sent, with whom an agreement was made, that if, at the expiration of 12 months, either party should feel dissatisfied, all connexion should entirely cease. On these terms the Rev. WILLIAM ROSE commenced his labours, and after preaching for 15 months, he was unanimously elected by the congregation, and the trustees presented him with a call expressive of the wishes of the people, and stating the pecuniary advantages, &c." pp. 7, 8. "About nine months after he had received his call, Mr. Rose was ordained according to the Congregational mode;" when the Rev. Joseph Gilbert, his late classical tutor, addressed both to pastor and people a most affectionate and faithful charge, while the neighbouring ministers assisted in the various solemnities of the occasion. Short was the period, however, destined for the pastoral exertions of this devoted minister; for not six years had transpired before he was called to rest from his labours, and enjoy his reward. "Under his ministry, though exercised for so short a period, a congregation of about 50 increased to 400, and he was attended occasionally by 600 hearers; while the

church, which consisted at first of but 30 members, embraced at the time of his death upwards of 100. Encouraged by his success, and by the evident attachment of his people, he persevered to the last: he endured trials with Christian fortitude, and he is gone to receive his reward." p. 11. of the "Narrative, &c."—To that "Narrative" we must refer for an account of proceedings in electing the next minister:—it must suffice here to state, that the trustees interfered—the chapel was closed for some time, and the congregation obliged to procure another meeting-house. In the month of November, 1819, the Rev. WALTER FAIRLIE received a call to this chapel, and was ordained by the Presbytery of Glasgow, on the 1st of December in that year. The congregation is said to have improved latterly, and sometimes consists of upwards of 200 hearers.

Charles Street. — Antipedobaptist. — For the history of this church we are furnished with an unusually copious supply of materials, a correspondent having accidentally discovered, in an obscure garret the "church-book," a very curious old volume in folio, full of writing. From this record he has made for us large extracts, the chief of which will be found in the following narrative. The account will be read with additional interest, when it is known that the first minister of this church was an ancestor of the Rev. ROBERT HALL, of Leicester, although in theological sentiment by no means like-minded with his present illustrious relative. (See Bap. Ann. Reg. Vol. I. p. 226.)

"The instrument of gathering a church here in the Lord's hand was Mr. CHRISTOPHER HALL, who was borne at a place in Northumberland, called Blackheddon, in the year of our Lord 1724, and in the month of May the 31 day. his parents were farmers there. his father a member of the Church of England, as by law established; his mother a Presbyterian." The Rev. Isaac Garner, then Baptist minister of Stamfordham, "thinking that Mr. H. might be useful in the church, invited him to his house to live with him for a while. And Mr. H., not being able, through indisposition of body, to attend any business, accepted of the invitation, and so went to Mr. Garner's Aug. 1745, and in Sept. was baptized by Mr. G., and the same month was called by the church to exercise his gift amongst the members, which he did for some time, whenever they were pleased to call upon him so to do; and his preaching being to their satisfaction, was by them called to preach publicly.—In the year 1747, and on the 31st of May, Mr. Hall was married to Catharine Angus, a member in the church at Hamsterley, and set up housekeeping at Wigton, and travelled

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betwixt Oulton and Broughton, preaching alternately at each place. And God in his providence ordered matters so, as that Geo. Sephton (now deacon in this church) who was a member in the Baptist church at Liverpool, under the pastoral care of the Rev. Mr. J. Oulton, came to Whitehaven to worke jurny-work in the pipe trade under one Mr. Steal; and the said Geo. Sephton and his family settling at Whitehaven, he got a letter from the church at Liverpool, and so was received into fellowship with the church at Broughton; and in Nov. 1751, he desired Mr. Hall to come to Whitehaven to preach a lecture some evening in his house, and the church at Broughton consented he should go. So he came and preached one Lord's day evening: the first text that he preached from was in Psal. 144. 15., which sermon revived (by being attended with divine power) the hearts of many, and so he was invited to come again, and he did so; and on Jan. 25, 1751, sister Mary Craith and brother Richard Johnson were baptized, and presently there was some more, for John Craith, husband to Mary Craith, was baptized on Feb. 1751, the 9th day, and so he continued to come to preach; and we hired a house, and sometimes we had preaching on a Lord's day evening, and sometimes on a week day evening, until Dec. 1752; he removed his family to this town, being encouraged to hope that the Lord had much people in this city."

"In the year 1752, Mr. Thomas Palmer, minister at Hull, in Yorkshire, who was borne at Broughton and had an estate in Broughton, and many of his relations in the place came from Hull, laid down his commission there, though he was pastor of the people at Hull and came to Broughton, though not called, so—not by one member of the church: he got to Broughton against the 2d Lord's day of Aug. 1752, and Mr. Hall was at London, but got home on the 1st of Aug. 1752, and was to preach at Broughton on the 8th; got into the pulpit on the 9th before the usual time of beginning the worship, and when Mr. Hall went to the meeting-house the people that was gathered were singing: then Mr. Palmer proposed to preach to the people for nothing, and he agreeing with them to oppose the doctrines of Everlasting unchangeable Love, Everlasting Justification, Everlasting Union, Everlasting Adoption, &c.; and in forward enough in offers, &c.; so that Mr. Hall thought that his staying amongst them would be attended with much confusion, and his ministry being blessed to divers in Whitehaven, he removed his family here on Dec. 1, 1752, and the Lord continuing to bless his ministry, he was constrained

willingly to take the oversight of the little flock which God had gathered by him. And he and the brethren having waited upon the Lord by fasting and prayer, were satisfied that it was the Lord's mind he should settle here amongst his children; and so they appointed the 25th of April, 1753, for his ordination over them in the Lord."

"The ordination was solemnized on the 25th of April, 1753, at which time there were but 16 members. It was a great day of divine power. Mr. John Johnson (of Liverpool) preached a sweet sermon before the ordination from Eph. 4. 16., and then, after the ordination prayer and the laying on of hands, Mr. David Fernie (of Martin, Hamsterley) preached from Tit. 2. 1."—"The articles of the faith of the church, or the doctrines taught in and received by her," are identified with Mr. Hall's confession, delivered at his ordination—the whole of which is recorded, and occupies no fewer than 10½ folio pages! and exhibits all the peculiarities of supralapsarianism. To this confession are appended six signatures, as appointed Jan. 6, 1754.

"The New Baptist Meeting-house in Charles Street, Whitehaven, was opened on the 5th day of May 1754, by C. Hall, who preached two very warme lively discourses, from 1 Kings viii. 27. at which time the Lord made it appear that he would dwell upon the earth, &c."

"May the 24.—Brother Hall and Brother Richard Barwise set forward for London, and returned on the 3d. of October, to our joy and comfort, being much favoured of the Lord, and assisted by friends to the sum of 70 pound, in order to help forward the building of the meeting-house."

"Here it is necessary to observe, that the church at Whitehaven joined in association with the churches hereafter named, viz.—The church under Mr. Johnson's care at Liverpool, the church under Mr. W. Crabtree's care meeting at Bradford, &c. &c." And from the letter of the Association at Liverpool it appears that the church "Had an exceeding great love for Brother Hall, and him for them; but their circumstances in the world rendered it (at present) impracticable for them to afford a comfortable subsistence to him and his family, which gave us great concern. And upon his informing us how much he had been obliged to go in debt last year, some of the churches unanimously engaged to raise money to discharge it, which he very gratefully acknowledged, and determined to make further tryal to stay with his people in Whitehaven, (at least another year.)"

From the Association's letter at Harworth, in Yorkshire, held on 20—23d of

May, 1755, is this extract—"Expressing their great satisfaction with their beloved pastor, and their joy and edification by his zealous and faithful discharge of his office among them, for watching over them, and feeding them with the pure Gospel of Christ, and that the Lord had favoured them with some additions. But withall declaring their grief on account of four members who had rent themselves from communion with them; only because they sung not the Westminster version only, but sung sometimes out of Dr. Watts Hymns, and version of the Psalms; together with their low condition in the world, which seem to threaten removal of their worthy pastor from them; he and family not being comfortably provided for."

The letter of the Association, held at Whitehaven, on June 3d and 4th, 1756, intimates nothing more encouraging, except assistance to "enable Mr. Hall to keep shop for selling flour, &c."

"1760, June 1st.—Christopher Hall preached his farewell sermon from 2 Cor. xiii. 11. and by God's providence was removed from Whitehaven to the church at Leicester, for which place he (with his family) set forward on Monday June 2d, 1760."

"JOHN HUDDLESTON, a member of the church, being then on his passage from London, and the church having some apprehensions of his having ministerial gifts, defer'd the looking out for a minister till his arrival, when they called him to the tryall of his gift, which he, sometime after, complied with, and preached occasionally for some time in private, and afterwards in public; after which he was sett apart of the church, by fasting and prayer, from preaching so little; after they gave him a call to the pastoral office, which he comply'd with, and administered the supper ordinance, which was the first after the departure of C. Hall, on May 2d, 1761."

"On Friday, Sept. 3d.—J. H. was again sett apart of the church to be their pastor, this was performed by the church in the morning by fasting and prayer, and was afterward called upon by Mr. James Heartly to signify his willingness to inguage therein—the ends he proposed therein—what he intended to make the standard of his ministrations—declare what he believed the church's doctrines and ordinances—his intentions to abide by the declaration—and his intention to adorn the doctrines he professed with a blameless conversation;—after which Mr. Heartly and Mr. Crabtree laid hands on him, and Mr. H. solemnly charged him to take heed to himself and his doctrine, in a sermon from 1 Tim. iv. 16; after which Mr. Crabtree preached to the church." This extract is followed by a minute detail of all the proceedings on the

occasion, together with the questions and answers proposed and returned to, and by the pastor and people.

"Sept. 6th, was the day appointed for the ordination of Brother Thomas Peile to the office of deacon;" at which Messrs. Hartly and Crabtree also officiated. The various questions proposed and answers given upon this occasion are also particularly specified.

The following entry occurs in the church book under the year 1764:—

"The Seceders and one of the Baptist brethren having some conversation on the subject of infant baptism, their difference thereupon was so aggravated from time to time, that at last it issued in a publick disputation on the day called Good Friday, 1764, in the Baptist Meeting-house. The Seceders rested their whole building on infants right to church membership under the Old Testament, which right they insisted upon was never disannulled, and as they still had their unrepealed right to church membership still standing, they must have a right to that ordinance by which they are made church members. The Baptists thought this objection sufficiently removed by observing, that that Testament itself was void. Much unnecessary talk made the meeting tedious. It continued from half-past nine in the morning till after seven in the evening. The meeting was closed by Mr. Graham, the Seceding minister, by desiring both sides, as they were neither able to convince one another, to forbear reflections, &c."

Under the year 1766 is the following:—

"The church being in great distress on account of some grievances among the members, which at last terminated in the loss of our pastor, and a party of the members which went off with them. The record of the church was hereby neglected, and nothing inserted in the church book from August 7th, 1764, to January the 1st, 1766, about which time it was agreed by the brethren to note down in the church book the most memorable things which had befallen the church during that time."

"About August 7, 1764, Mr. Huddleston lecturing upon the Epistle to the Colossians in the 3d chap. 16th verse, in expressing his thoughts on the subject of 'singing,' he gave umbrage to some of the brethren. In treating the subject, he endeavoured to prove, that the method of singing as practised by the church by a conjunction of voices, was repugnant to the whole current of the New Testament, and especially to the text under consideration, and that the primitive custom of singing (according to his judgment) was by a single person, that the notion of teaching and admonishing might be retained in the exercise." The consequence was, that strong party feel-

ings were immediately excited—subjects of dissension increased—and the schism proving so seriously irreconcilable, they at length agreed: “That for the present, Mr. Huddleston should occupy the dwelling-house, and the church the meeting-house, each party paying an equal share of the incumbrances belonging thereto, and to have equal privilege in the yard for a burying place.” April 29, 1765, is the last date of Mr. Huddleston’s writing in the church book.

“The church being now left without either pastor or preacher,” assembled as usual—only without the stated and frequent services of Ministers—and have taken care to record the “articles of difference” between Mr. H. and themselves, together with their own “remarks” on them, comprising no fewer than seven folio pages, and signed by 16 members. (See also the “Propositions, &c. by John Huddleston,” printed at Whitehaven, 1766.)

Thus destitute of a regular pastor,—“nothing worthy of notice happened in the church from February 1767, till December 1768, when Mr. JOHN KNIFE, of Greenwich, who had been pastor of a congregation there upwards of seven years, and was for some reasons, “minded to leave them,” commenced a correspondence—and “accordingly paid the church a visit in February 1769, the church approving of his ministry, after some consultation unanimously agreed to give him a call, which he agreed to accept of”—and after some obstacles to its accomplishment, “he arrived in Whitehaven, August 12, 1769.”

November 3, he was ordained, but “the church not thinking it necessary to call in the assistance of ministers, judging, that every church hath a power to appoint their own officers without being dependant upon any other, and that the imposition of hands generally used, were no ways useful nor essential to a Minister’s ordination,” assembled, and among themselves performed the service.

“March 3, 1772, Mr. Knife set off with his family for London, or where he might find a place, alledging the want of a sufficient supply, the church not thinking that to be the only reason (though all that was assigned), and not being able to augment his salary, were again left destitute of the ministry of the word and other public privileges.”

“In November 1772, Mr. JOHN WILSON, a gifted member in the church of Newcastle-upon-Tyne, paid the church a visit, and stayed four Lord’s days, and the church approving of his gift, and agreeing with him in sentiment, unanimously agreed to give him a call to come and settle with them, which call, it pleased God to dispose his mind to comply with, and accordingly he and his

family came to Whitehaven, February 1, 1773.” The 25th of June, 1773, the ordination took place—Mr. Firnie and Mr. Wharton, at the church’s request, came and engaged in the services.—The last record of Mr. W. bears the date of April 3, 1774; and here it may be observed, that the register concludes its length and details, presenting thenceforward only incidental notices.

“On the 23d of June, 1780, T. BOWSER, who had been pastor over the Baptist church at Sunderland, in the county of Durham, for about seven years, and being at full liberty—at the desire of Mr. Whitfield came to visit us”—“at length agreed to come—we being but low in temporals were not able to provide fully for him and family, he therefore purposed to begin a school—accordingly he opened a school on Monday the 20th of July.”

Mr. B., however, remained but a very short period, for on “the 17th of December, 1781, he set off for Bolton.”

“WILLIAM GRAHAM was ordained a pastor in the Baptist church, May 9, 1787, by Mr. Bamford and Mr. Harbottle.” “He appeared (says a correspondent) to be useful in winning souls to Jesus Christ; but his embracing the sentiments of Mr. Maclean, late of Edinburgh, was the cause of an unhappy division amongst them; Mr. Graham and his party quitted the place of worship, and met in another part of the town: the few that were left in the meeting-house, never afterwards obtained a minister over them, sometimes they had occasional preaching, but they generally met together on Lord’s days, and had prayer, singing, and reading. This continued for several years, during which Mr. Graham died, and his people having obtained a Mr. Jameson (or GEORGE JAMIESON,) about 1807, procured the key of the old meeting-house. He preached there three or four years, and then quitted the town for Scotland. There is now no minister among this people, and they are few in number.”

High Meeting formerly Antiburgher, now the Associate Synod.—The early records of this congregation, were, it seems, unhappily lost by the misfortunes of its second minister. Its history must therefore be derived from oral information. It originated, according to the testimony of some aged persons, with a few pious Scotsmen, who were dissatisfied with the doctrine then preached at the Low Meeting, either in the time of Mr. Astley for his immediate successor. The secession from the High Church of Scotland, had, by this time, been well established, and the grand division of that honourable body of Confessors had existed about 10 years; and each party had become zealous in the propagation of its cause abroad, as well as at home. At

his time, the Antiburghers visited Whitehaven, and were enabled to make a very successful commencement by the ministry of Mr. WILLIAM GRAHAM. This valuable pastor, having laboured here somewhat more than a year, succeeded in 1759, in the erection of a commodious meeting-house. In the absence of written memorials, it is pleasant to state, upon credible living testimony, that he was eminently devoted to his work. Nor was he satisfied with the fervent and faithful ministrations of the pulpit, and the kind pastoral visits "from house to house," but also employed the press for the welfare of his endeared charge. In 1764 he published "The Worth of the Soul," an epistolary address, breathing the most affectionate and sincere desires for the spiritual improvement of those who attended his ministry. Our informant does not positively know how many years Mr. G. continued at this place; but there is no doubt of his removing hence to Newcastle upon Tyne. His able and well known "Review of Ecclesiastical Establishments," renders it unnecessary to make any observations on his superior mental character; and his ministerial excellencies have been appreciated by the Antiburgher churches at Whitehaven and Newcastle. He was followed by Mr. JOHN COLQUHOUN of Edinburgh, who is said to have officiated here about 14 or 15 years. Unhappily this gentleman was engaged in secular concerns, uniting the tradesman with the minister, and becoming at length embarrassed in his circumstances, was a bankrupt, and imprisoned! At this period the records of the Church, which had unfortunately been in his possession, were irrecoverably lost. Shortly after his release from confinement, he went over to the Isle of Man, where he died an ignoble death. Mr. DAVID WILLIAMSON, a native of Fifeshire, became the minister of this Chapel in the year 1787. He had not been long settled here, before he published his "Lectures on Civil and Religious Liberty," which are held in great esteem by the true friends of the constitution, and served to bring him into general notice. We have been informed that these Lectures induced the late Lord Muncaster to offer him a living in the Established Church of England. Mr. W. however, was too much the friend of that "Liberty" which he had so ably advocated, to yield to the inducement: and though flattering to human frailty such offers may ever be, yet conscientious principle will pity the weakness that dictates them, and resist with unrepenting firmness, every temptation to violate what is consistent and honourable. He also sent to the press, "Political Debates," and "Correspondence with the Rev. John Newton," the once worthy and universally known Rector of St. Mary Woolnoth, London. In 1800, Mr. Williamson approved himself the

eloquent and successful champion of orthodoxy, by an interesting pamphlet, entitled "The Doctrine of the Churches of England and Scotland, &c., with respect to the 'Eternal Sonship of Christ, and the Procession of the Holy Ghost, &c.;" in reply to the Socinian writings of a Mr. Murray of Newcastle, and a Mr. James Sikes of Whitehaven. Had Mr. Williamson kept a Register of Church transactions, it would have been highly gratifying to us to have given extracts from it, as indications of the actual effect of his ministry, and the extent of spiritual religion among his people. A favourable report is certainly given of his pulpit exertions, and he is known to have secured the regular attendance of a respectable and numerous congregation for many years. It is sincerely lamented that any cloud should have overshadowed a sun which had long shone so brilliantly; for who would not have hailed its setting in its once-admired splendor! Fidelity, however, compels us to state, that secular business, (the bane of one of his predecessors in the Christian ministry at this place,) led to connexions and consequences which contributed to the diminution of his hearers, and ultimately to his own dismissal from a sphere of labour, at one time occupied with flattering eulogium and much apparent success. In the summer of 1820, Mr. Williamson, after encountering a variety of untoward circumstances and conflicts with his people, was induced to leave Whitehaven, with his family, and cross the Atlantic to the United States of North America, where he was destined soon to finish his mortal course. In the obituary list of the New York Commercial Advertiser, of the 15th of May (1821) we observe the following:—"On the evening of the 13th inst. the Rev. David Williamson, aged 58 years, a native of Fifeshire, Scotland, and for upwards of 30 years pastor of the Associated Congregation at Whitehaven, England. Mr. W. arrived in this city about nine months ago. A severe cold, contracted on the passage, rendered him unable to preach only a few weeks after his arrival, and has finally terminated his useful labours in the Church of Christ among strangers." (Whitehaven Gazette, July 23, 1821.)—Mr. ROBERT HOOD has taken the oversight of this people, and is said to have an increasing auditory, usually amounting to about 300 persons.

Duke Street, formerly Lady Huntingdon's, now Independent.—This congregation was raised by the students of the late Countess of Huntingdon's College, then at Trevecca, in South Wales, together with the occasional services of the Rev. George Burder, then at Ulverstone. The old play-house in Albion-street was procured for the place of meeting; and Mr. JOHN DEANYSNIER, stationed for some time at Bootle, first preached here in 1703. The congregation

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was supplied by Mr. THOMAS JONES upwards of a year; and then by Mr. JOHN WILLIAMS, who made a short stay. He was followed by Mr. THOMAS JONES, jun., on the 15th of September, in the year 1785, whose continuance was not long, and he was succeeded by Mr. ROBERT ELLIS, who, after remaining about three quarters of a year, returned to Ulverston. Mr. THOMAS COOK, also educated at Trevecca, commenced his ministry here Jan. 26, 1788, and preached in the same place till it was converted into a granary; after which a large Tobacco-room, in Scotch-street, was occupied by the increasing congregation. The Chapel in Duke-street was opened on the 15th of December, 1793, when Mr. Daniel Gray, of Bootle, and Mr. Lewis Williams, of Ulverston, engaged in the services for a large and an attentive assembly. Mr. Cook, whose laborious and laudable exertions were thus rendered so eminently successful, continued to officiate here for many years. He states that "The building was personal property, save a few donations which were not sold,

but given to the present trustees, when disposed of." On the 18th of April, 1819, Mr. Cook resigned the ministerial office, and his meeting-house was procured for the use of the congregation, which had been raised by the late Mr. Rose in James-street Chapel. After undergoing considerable alterations and enlargement, the place was ready for the above congregation about the close of the same year, and Mr. ARCHIBALD JACK, educated at the Theological Institution of Messrs. Ewing and Wardlaw, and the University at Glasgow, agreed to a unanimous invitation for the pastorate. In the following spring Mr. J. was ordained to his work, when the services of his able tutors were kindly afforded; their addresses have been since published. The late minister here now discharges the deacon's office with very great and general acceptance, and rejoices in witnessing the continued prosperity of Zion. The congregation usually consists of about 500, of whom 140 are united together in Church-fellowship. (*To be concluded in Supplement.*)

II. MISCELLANEOUS.

We are highly gratified to find that the New Fund Society, for the assistance of the widows of dissenting ministers has been regularly organised. An institution of this kind, on an extended plan, has long been urgently required, and we trust that it will receive liberal support. The details have been promised us, and we shall probably communicate them in a future number.

The personal, moral, and spiritual necessities of the watermen and barge-men of the river Thames, have at length attracted the notice of the religious world, and a number of beneficent individuals have formed themselves into an Association "for the express purpose of promoting by prudent means amongst these persons the special duties of Religion: as attendance on divine worship, with reverence and affection for the word of God; distributing Bibles and Tracts; formation of schools for the education and clothing of their children; and the erection of an Asylum for those of good character who may be past labour." Not less than 9000 persons are employed as "Rivermen," and when their families are added to this number, it will be seen on how large a mass of ignorance and misery the Society's exertions will bear. There can be no question of the liberality of the public towards this labour of Christian sympathy and love.

We have read with great interest the Eleventh Report of the Committee of Management of the Theological Academy at Glasgow, under the care of Mr. Ewing and Dr. Wardlaw. In this important institution sixteen students are trained for the Christian ministry, and more are

eagerly desirous of admittance to the enjoyment of its advantages, but whose applications the Committee are unable, through the deficiency of funds, to entertain. A strong appeal is made by the Committee to the churches who have been supplied from the Academy, and we trust that it will not have been made in vain. The Treasurer, Mr. M'Gavin, is £120. in arrear, and we really think that a more general appeal to the religious public, in behalf of so valuable and disinterested an institution, would be cheerfully welcomed.

At Morton, in Gloucestershire, there was public acknowledgment made of God's goodness in wholly relieving the congregation from the debt contracted in building the place in which they then worshipped; by inspiring the hearts of his servants to whom he had intrusted his silver and gold, and who generously devoted part of their store for this his service:—and fervent prayers were offered on behalf of all the pious benefactors who had contributed to this important end. May the example so laudably set be followed by every congregation so assisted! The service was carried on by the aid of neighbouring ministers.

Chapel burnt at Hertford.—On Tuesday morning, the nineteenth instant, between the hours of three and four, a dreadful fire broke out in Back Street, Hertford, on the premises of Mr. Serel, tallow-chandler and melter, which consumed the same, together with the chapel adjoining. Nothing was left but the bare walls of the chapel, which had been opened, in connection with Cheshunt College, that very day four years.

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

A Volume of Sermons of the late Rev. Hugh Worthington, preached at Salters' Hall, between the years 1800 and 1810.

A Mother's Portrait, sketched soon after her decease, for the study of her Children, by their surviving Parent, with an engraving, in 12mo.

Scripture Fragments, in Prose and Verse, for Sunday Schools.

A new Edition of Mr. Jay's Family Prayers, in 8vo.

The Life and Remains of the late Dr. Clarke, of Cambridge.

A Second Volume of Sermons, by the Rev. Dr. Styles, of Brighton, in 8vo.

A second Edition of the Rev. Joseph Hughes's Funeral Sermon for the late Rev. John Owen.

Narrative of a Journey from the Shores of Hudson's Bay, to the Mouth of the Copper-mine River, &c. &c. By Captain John Franklin. 4to. with plates.

A Latin Grammar. By I. J. G. Scheller. Translated from the German, with an Appendix and Notes, by George Walker, M.A. late Fellow of Trinity College, Cambridge.

An Abridgement of Paradise Lost. By Mrs. Siddons. 8vo.

The Book of the Church. By Robert Southey. 8vo.

WORKS RECENTLY PUBLISHED.

An Introduction to the Critical Study and Knowledge of the Holy Scriptures. By Thomas H. Horne, A.M. Third Edition, corrected, in 4 vols. 8vo. £3. 3s.

Supplementary Pages to the Second Edition of Mr. Horne's Introduction; so arranged as to be inserted in the Volumes to which they respectively belong. 8vo. 3s. 6d.

Memoirs of the Rev. Joseph Benson. By the Rev. James McDonald. 8vo. 10s. 6d. boards.

On the Means of obtaining Satisfaction with regard to the Truth of Religious Sentiments: a Sermon. By John Pye Smith, D.D. 1s.

Profession is not Principle; or, the Name Christian is not Christianity. By the Author of "Decision." 18mo. 3s. 6d. boards.

A Catalogue of Books for 1823, on Miscellaneous Subjects, and in Theology. By James Rusher, Reading.

The Reading Guide and Berkshire Directory for 1823.

The History of Henry Milner, a little Boy, who was not brought up according to the Fashion of the World. By Mrs. Sherwood. 12mo. 3s. 6d.

A Vindication of St. Matthew and St. Luke. 8vo. 10s. 6d.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from Rev. Greville Ewing—W. Orme—W. Hall—J. Turner—R. Philip—James Churchill—W. Greenwood—Samuel Peele—J. Blackburn—T. Mann—J. Sibree—J. Hooper—Samuel Drew—J. Snelgar—S. Hackett.

Also from Messrs. W. Rillerby—Aaron C. Seymour—James Burn—Leo Poplari—Quies—Vitorius Mercator—Amasa—J. Woodford—Laicus—C. S. A.

The Communication of Vitorius Mercator would have been inserted this month, had not another article on the same general subject been actually in types.

We are sorry to have given offence to our Correspondent W***. If he will point out any way in which a private communication may reach him, we can explain ourselves more specifically.

We feel ourselves much indebted to Leo Poplari for his friendly hints. The plan he suggests has been under consideration, but difficulties of more kinds than one have hitherto prevented its adoption.

We must decline inserting the letter from Tewkesbury. It is no part of our plan to interfere in such matters, neither can we open our pages to interminable controversies on personal differences.

The Communications of Messrs. Whitteridge, Sibree, Hackett, Seymour, Hall, Rillerby, and Peele, in the Department of Statistics, have been received; and we refer these Gentlemen to the present Number, and to the Supplement, which will appear on the 20th of the present month, for proofs of the abundant, and we hope satisfactory, use which we have made of their services.

SUPPLEMENT

TO THE

London Christian Instructor,

OR

CONGREGATIONAL MAGAZINE,

FOR THE YEAR 1822.

MEMOIR OF THE LATE REV. SAMUEL NEWTON,

THIRTY-SIX YEARS PASTOR OF THE CONGREGATIONAL CHURCH,

WITHAM, ESSEX.

(Concluded from page 622.)

As in early life, under his father's care, and, while enjoying the advantages of academical education, Mr. Newton had been a diligent student, so in the earlier years of his subsequent ministry, he was indefatigable in labours for the acquisition of knowledge, and thus laid a solid foundation for permanent reputation and usefulness. To the learned languages he continued to pay unremitted attention, and his reading in theology and in general literature was very extensive. The critical study of the Sacred Scriptures was with him a favourite pursuit, in which he particularly excelled, and which he very skilfully employed in his public ministry, for the important purpose of placing before his hearers the accurate meaning of the divine word. Diligence in study is the only path by which a man can attain and preserve eminence as a scholar and a minister; a truth with which Mr. Newton's mind was deeply impressed, and by which he was animated to persevering labour. So solicitous was he to convey to his hearers' minds the exact meaning of the passage of Holy Writ on which he discoursed, that on one occasion, when, by reflecting on a sermon he had delivered to his people, he was led to suppose he had not given them the precise meaning of his text, he composed a second

sermon on the same passage, and explaining the reason of his conduct, preached it to his congregation on the following Sabbath day.

Mr. Newton being eminently qualified, by his great learning and abilities, to become the instructor of candidates for the Christian ministry, and ever ready, through the kindness of his disposition, to serve others to the utmost extent of his ability, he in the year 1803 encouraged Mr. Charles Lowe to turn his attention to the ministry, and afforded him essential service in prosecuting his preliminary studies. Mr. Lowe being afterwards settled over the neighbouring church at Tiptree Heath, continued, to the period of Mr. Newton's death, to spend one day in every week at his house, proceeding in his studies under his superintendence, and receiving from him a father's care and kindness. For Mr. Lowe, Mr. Newton ever felt the warmest affection, reposed in him the most unbounded confidence, and found the greatest satisfaction in reflecting that he had been instrumental in introducing him to the ministry, and in qualifying him for his work. Mr. Hunwick, of Kelvedon, near Witham, who had been drawn, by the providence of God, from an obscure station in life, to serve him in the Gospel of his Son, was

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also received by Mr. Newton under his care, to supply in some degree the want of those earlier opportunities of education, from the due improvement of which a preacher derives so many advantages in the discharge of his public duties. Mr. Hunwick profited much by the instructions of his kind and able tutor, and has become in his station a most respectable and useful minister of the Gospel. There seems something apostolic in a pastor of mature years, learning, and ability, receiving under his care men entering on the discharge of their ministry in neighbouring village stations, and affording them the advantage of his society, his advice, and his instruction. Perhaps ministers qualified by learning, character, and experience, could not confer a greater blessing on our cause as Congregational Dissenters, or contribute more extensively to the wide and permanent spread of the Gospel in our native land, than by educating suitable persons with an express view for the important station of village evangelists. Mr. Newton was also the assiduous and successful tutor of Mr. John Smith and Mr. James Mercer for the arduous work of Christian Missionaries, and they both are now diligently and usefully employed in their holy and benevolent exertions among the negro-slaves in the West Indian Colony of Demerara. Mr. Newton never derived the slightest emolument from these labours.

While Mr. Newton was yet young in the ministry, that noble institution, "The London Missionary Society," was planned and organized on principles of enlightened and comprehensive benevolence, which will long render it a fair monument of the sound wisdom, liberal principles, and fervent zeal of the venerable men with whom the design originated. Such a scheme could not but commend

itself to the understanding and the heart of a man of Mr. Newton's liberal and benevolent mind. He entered cordially and actively into the support of the society, and in the first year of its institution, contributed £86. as the fruit of a collection on its behalf in his own congregation. At the anniversary of this Society in the year 1807, he was selected to preach one of the sermons, and pleaded earnestly for his noble cause in Surrey Chapel, from Ps. lxxii. 17. In the year 1814, he exerted his powerful talents and influence to establish an Auxiliary Missionary Society in the county of Essex, an institution which may be said to owe its existence to his efforts, and which he steadily supported, when it did not meet with that universal and zealous support throughout the county it so well deserved; but which he had the happiness of living to see advance to great efficiency and prosperity.

The warmest advocates of Missionary labours abroad, have, almost universally, been found among the most active friends of institutions to spread the Gospel in their native country;—a fact which ought to silence for ever the objection to foreign missions, "that our labours are needed at home;"—an objection generally originating, not in pity for those who are perishing for lack of knowledge in our native land, but in parsimony and in indifference to the salvation of precious souls. Mr. Newton had a heart to feel not only for the far distant heathen, but also for the careless, ignorant, nominal Christians, with whom our whole country, but especially our retired villages and hamlets, abound. A society for village preaching throughout the county of Essex was contemplated about the year 1797, and Mr. Newton assisted in drawing up the plan of the projected association, and preached at its formation at Dammow, June 5,

1798, from John iv. 35, 36. since which time the society has continued in active operation, and the labours of its agents have been blessed to the conversion of many souls. But of all the public institutions for promoting the spiritual welfare of mankind, with which our age and country so happily abound, the British and Foreign Bible Society stood pre-eminent in Mr. Newton's estimation. To his mind there was something irresistibly engaging in the simplicity of its plan; in the amiable and affectionate spirit of charity by which it binds together Christians of all denominations in active co-operation; and in the vast and noble object it proposes for its accomplishment. He was charmed with the wisdom, the spirit, and the vastness of this godlike undertaking, and whenever he was engaged in its support, it communicated an impulse to his heart, and called into exercise the full vigour of his powerful mind. Hence, Mr. Newton never appeared to more advantage in public than when employed as the advocate of the Bible Society: then his mind was at liberty, and in full play; then his heart was warm, and all his deep and holy feelings excited; then, when his subject commanded the willing service of all his faculties, he appeared a great and a good man, a Catholic and benevolent Christian, an eloquent and impressive speaker, a person of great talents, learning, and information. Among the Dissenters of Essex, he stood forth as the most powerful advocate and supporter of this great Institution. He was among the first to exert himself for the establishment of the Colchester and East Essex Auxiliary Bible Society in the year 1811; but with a modesty deserving the more commendation in this age of show and ostentation, he concealed from public view the active part he had

privately taken in this important work.

In the course of his ministry, Mr. Newton published several single sermons preached on funeral or other public occasions. Perhaps no one of these was prepared with a view to the press; but they were printed at the request of his hearers, who had derived pleasure and advantage in hearing them from the pulpit, and must not, therefore, be considered as altogether a fair specimen of what he would have produced had he written expressly for the public eye. When Mr. Wix, a clergyman residing in a parish near Mr. Newton, issued a small tract, inviting orthodox Dissenters to join the Established Church, he thought it desirable to publish a short reply to that gentleman's observations; but in this tract, Mr. N. has been thought by some not to assume a tone sufficiently firm and decided, in justification of our dissent from the church established by law in this kingdom. On the publication of a tract, entitled "The Unitarian's Appeal," which was industriously circulated in Mr. Newton's neighbourhood, he stood forward as the champion of orthodox sentiments, and wrote in reply "The Trinitarian's Appeal." This small pamphlet was followed by a larger publication on the same subject, in which he defends his former work from the remarks of an antagonist, who had replied to it under the signature of a "Layman," and proceeds to some extended remarks on the Unitarian Improved Version of the New Testament. This production of Mr. N. would not perhaps suffer in its point and effect, if the tone in which it is written were in some instances softened into greater courtesy; but as to the substance of the work, the force of the arguments, and the justice of the criticisms, it is worthy, as far as it extends, to be

classed with the many valuable and learned works by which, in our days, "the faith once delivered to the saints" has been so successfully defended against the attacks of Socinian writers. But, on the whole, Mr. Newton's learning and talents must not be estimated by his printed works. His success, as a writer, was not such as might have been anticipated, considering his great stores of knowledge and vigorous powers of mind. His style is rugged and abrupt; his ideas are not amplified; and he rarely produced a smooth flow of thought and language. Had he cultivated his style of writing, he might, doubtless, have greatly improved it, though, perhaps, he would never have become a master of polished and elegant composition.

In these active pursuits of usefulness, Mr. Newton's life wore away, diversified only by change of labour, till the commencement of the year 1821, when he was called to witness the very peaceful and happy departure of his first wife, who finished her course at an advanced age with joy and hope. In the course of the summer of the same year, Mr. Newton's strength was impaired by attacks of paralysis, and the general state of his health seemed to justify some fears, that his life and usefulness would not be prolonged to any far distant period. In the autumn of 1821, he married Miss Delf, of Bungay, from whose affections and society he was so soon to be called to a world, where "they neither marry nor are given in marriage, but are as the angels of God." To Mrs. Newton, who survives to deplore his loss, his death, so early after her union with him, must have been peculiarly distressing; she consoles herself, however, by the pleasing recollection, that she contributed materially to the comfort and enjoyment of the last days of her honoured husband; as well as by

the delightful hope of joining him among "the spirits of just men made perfect," in the heavenly world.

On Sabbath-day, the 19th of May last, Mr. Newton, after administering to his church the sacrament of the Lord's Supper, took leave of his people, being on the following Tuesday about to depart for Bath, with the intention of supplying the pulpit of his friend Mr. Jay for six Sabbaths. The half of this engagement he was spared to fulfil. During the three Sabbaths he officiated, his ministry was very acceptable, and was evidently conducted with a decided and zealous view to usefulness. The last sermon he ever preached, was delivered on the evening of the second day of June, and was especially addressed to the young, being founded on the first verse of the 55th chapter of Isaiah. On this last Sabbath of his life and labours, Mr. Newton was not in perfect health. From that day to the following Thursday he continued unwell; but his illness excited no apprehensions in his own mind, or in those of his friends, of his approaching departure. On the day previous to his death, he was able to ride out in an open carriage, and though on the morning of the day on which he died, his disorder had assumed a more threatening aspect, yet at four o'clock in the afternoon, he received a visit from a brother minister then in Bath, and remained still unconscious of his approaching dissolution. But in six hours after this interview, he was no more; so rapid, so unexpected was the progress of his disease. Mr. Newton being thus unconscious of his situation during the progress of his fatal disorder, but little, relative to his dying experience, could, of course, fall from his lips. He was, however, heard to speak of the preciousness of a Saviour's blood; this was as might

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have been expected: the Saviour's blood was his only hope and refuge in life, it became naturally his support and consolation in death.

His mortal remains were conveyed to Witham, and on Friday, June the 14th, were interred in the same grave with those of his first and faithful partner, whom he so soon followed to the tomb, so soon joined in glory. In the town where he had so long lived and laboured with universal esteem, every mark of respect to his memory was shown. Almost every shop and private house was closed. Persons of all religious denominations flocked to his grave, and gave every demonstration how much they honoured him while living, how much they deplored his loss now he was no more. His brethren in the ministry around, hastened to pay the last tribute of their respect to one who had long held among them so eminent a station, and had enjoyed their warm affection and esteem. The address at the grave was delivered by the Rev. W. Walford, of Homerton, who had long been Mr. Newton's intimate friend, and the funeral sermon by Dr. Winter, who had been his fellow-student in their youthful days. The address and sermon have since been published at the request of the bereaved church and congregation.

Mr. Newton's religious experience was of a very humbling tendency; so deep was his sense of his sins and unworthiness, as to lead him sometimes to feelings of unnecessary despondency. He did not indeed enjoy so much peace and joy in believing, as, most highly for his own good, and for the glory of God, the Christian frequently does possess; but he shone in deep and profound humility. He would repeatedly declare his perfect willingness to sacrifice his learning, his talents, his reputation, for an increase of personal holiness and piety. He has been

known to declare his belief, that there was not a faithful minister of his acquaintance, however humble his attainments, who would not receive higher commendation, and a brighter crown than himself, from the Great Lord of the church at the day of judgment. He considered that his salvation, and final acceptance as a minister and a Christian, would be accomplished only by a most unusual and wonderful exercise of unmerited grace. The character of his religious experience and feelings, may be judged of by the following extract from the answer he felt it his duty to give to a call, which in the course of his ministry at Witham he received from the church at Norwich, to become his father's assistant in the pastoral oversight of them in the Lord.

"Allow me to say, that as there is something in the approbation of Christian brethren grateful to the serious mind, while it affords reasons of thankfulness to Him who giveth us favour in the sight of men, so, through our depravity, it has a tendency to make us think more highly of ourselves than we ought to think. I wish to guard against this. You, I am persuaded, think more highly of me than I deserve. It is as one of the chief of sinners, and least of saints, that I ought to press forward to the prize of the high calling of God in Christ Jesus."

In the discharge of his public ministry, he was eminently faithful and desirous of doing good. His great and laudable solicitude to ascertain the exact meaning of the divine word, and to preach the precise sense of the texts he chose, has been already mentioned. He paid particular attention to the young. For their benefit he wrote and printed a little tract, called, "An Address to the Young," which he gave to every young person he met with. It was his uniform practice to write to every

young person he had baptized, on their reaching twelve years of age, reminding them of the solemn ordinance in which their parents had consecrated them to God in their unconscious infancy, explaining to them the blessings typified in that sacred rite, and enforcing upon them the duties arising out of it. His attention to the wants of the poor of his charge, both in things spiritual and temporal, was most kind and exemplary. He was too kind a man not to be an affectionate pastor.

Mr. Newton was held in the highest estimation as a man of learning, talents, character, and piety by persons of all religious denominations in the extensive circle in which he was known. His name and influence uniformly carried with them the greatest weight, and powerfully aided every cause to which he afforded his sanction. His active labours in the service of the Bible Society, brought him into more prominent notice with persons connected with the Established Church, and with Christians of other sects; and the marked respect with which he was universally received among them, proved the high and deserved estimation in which he was held. Every thing contributed to this; his commanding person and address, which corresponded so well with the character of his mind; his manly frankness; his evident superiority to Sectarian prejudice, coupled with his firm attachment to, and open avowal of his own peculiar sentiments; and his honest and zealous attachment to the great Bible cause; while his speeches gave decisive proofs of his great talents, sound learning, and extensive information.

His fellow ministers of the same denomination in the county of Essex, paid every mark of respect to his memory. At the meeting of the associated body of congregational ministers, which was held at Col-

chester shortly after his death, his name was associated with that of his venerable friend, the late Rev. R. Stevenson, in the grief and regret expressed by all present: their loss was deplored in a manner which proved how they had been esteemed and beloved by all their brethren. In the annual sermon before the associated ministers, and in the records of the association, their names were united in a memorial highly honourable to their worth and excellence.

From the time when Mr. Newton was so decidedly brought to God by Christ as a guilty trembling sinner, to the close of life, he was a man of great and fervent devotion. When conducting the studies of his pupils, he would not enter on his lectures without calling on his young friends to unite with him in imploring the assistance of the Divine Spirit in the acquisition and use of sacred learning. When visiting the abodes of the sick and the cottages of the poor, he would pause at the door to offer up an ejaculatory petition, that he might be guided and blessed in his conversation and devotional intercourse with the objects of his spiritual sympathy and care. When walking with a confidential friend, to enjoy the scenes of nature and the pleasures of air and exercise, he would frequently pause, uncover his head, and stand for a few moments in the attitude of devotion. He was known to be very frequent, earnest, and particular in his intercessions for the "flock over which the Holy Ghost had made him overseer," petitions that were, doubtless, heard in heaven, and which may yet be more largely answered in the growing prosperity of his bereaved people. But Mr. Newton was a most decided enemy to long prayers; he reprobated them as unnecessary, and most injurious to a devotional spirit.

Mr. Newton was most liberal and benevolent. Blessed with con-

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siderable property, and having no family to provide for, he set no bounds to his generosity. He had a noble, generous, feeling spirit. He could not witness or hear of distress without relieving it. To the poor of his flock and neighbourhood, he was a most liberal benefactor. Perhaps he acted too much on the impulse of his feelings; for want of greater caution, he might lay himself open to imposition; he might, through want of more inquiry and consideration, sometimes defeat his own purposes of kindness; there was, perhaps, too little knowledge of the ways of the selfish world displayed in his conduct. — All this may be true, yet, if true, it only set his character in lovely contrast to the suspicious, unfeeling, and covetous spirit of too many who talk of the grace and kindness of God to them, but were never charmed and softened by that grace into any kindness and liberality towards their fellow-creatures.

The natural temper of Mr. Newton was warm and irritable, but he was incapable of a malignant, or settled angry feeling towards any human being. He was most remarkable for his placability. After the transient warmth of his temper was over, the full kindness of his amiable heart discovered itself, and however inferior to himself the individual might be whom he felt conscious he had treated angrily, he was ready with the humblest concession and apology; so that his temper often shone forth from these sallies in more loveliness than it could had it never been ruffled; yet must it be allowed a greater virtue to conquer the temper so as to prevent anger from rising. — “Be not soon angry.”

It is impossible to wish Mr. Newton's dispositions to have been otherwise than they were; but to have rendered him a perfect character, he must have possessed

more self-control, knowledge of the world, and cautious wisdom; but to combine excellencies that shall perfectly poize and limit each other, so that no one shall run to excess, or degenerate into occasional evil, is not the attainment of the human character on earth—it may be its dignity and perfection in the eternal world.

There seemed something morbid in the constitution of Mr. Newton, both mentally and bodily. It might be that this temperament of his body acted unfavourably on the tone of his mind. This often deprived him of that vigorous animation so pleasurable to a man's own feelings, and so peculiarly valuable to a public speaker. And as Mr. Newton's mental efforts depended very much on the excitement of his feelings, it sometimes spread a languor over his public services. There can be little doubt that the same cause contributed to produce those distressing and unnecessary apprehensions as to his own spiritual state, with which his mind was frequently oppressed and afflicted even to the end of his course. But he has escaped from the prison of his clay.—His spirit in its separate existence is all vigour and joy. Both his doubts and his faith have now yielded to sight and certainty. His Lord is coming to raise his body and reunite it to his spirit in a perfection of vigour and fitness for enjoyment.

Such was the Rev. Samuel Newton—a man most loved where most known, and whose private history, had it been recorded by himself, would have been full of interest to every spiritual mind. The present imperfect account is far from doing justice to his life and character—a very difficult work, where a life has been so little diversified by incidents, where there has been so little to record and so much to describe.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON THE PLEASURES OF
RELIGION.

AUGUSTIN has laid it down as a certain truth, that the efficacy of divine grace ultimately lies in that *supreme pleasure in God and divine things*, which the Holy Spirit creates in the mind. Religion is not a system of speculative opinions, nor a set of cold forms, as too many suppose. There is a multitude of gross errors and mistakes on this point, which we have not now time to notice. Let it suffice at present to remark, that superstition is a hideous monster, and as she issues from her murky cave, always darkens the cheerful day with her frown, and withers the bloom of nature with her pestilential breath. Her votaries are slaves, whose tasks and toils are imposed and exacted with unmitigated severity. Religion is the fair offspring of heaven, and descending from the realms of light and love, is benignly employed in conducting weary mortals thither. Religion leads to the devout contemplation of God, to the free enjoyment of his favour, and the full expectation of his kingdom and glory. These are springs of inexhaustible satisfaction and delight, to which I have constant access; quickened and aided by the Divine Spirit, I lift my thoughts to God, and my meditation is sweet. Every where I trace his footsteps, I mark his mighty hand, I taste his rich bounty. *Creation* opens a vast and varied field to my musing thoughts. I expatiate at large, and gather copious pleasure. On every side, in every object, I see God; and the sight of him fixes my soul with admiration, and fills my heart with joy. *Providence* opens another grand field to my thoughts. And here too, I perceive God in all events, from the fall of a sparrow to the ruin of an

empire. How manifold, how marvellous are his dispensations! How solemn yet soothing! how instructive and interesting the train of reflexions they suggest! But *redemption* opens the widest and fairest field to my devout contemplations. The natural world has now lost its attractions and charms. Here, as in a new and nobler theatre, the perfections of God are most illustriously displayed. I see the eternal *Word* assume a body prepared, become incarnate, obey and magnify the law, atone for human guilt, and conquer death, with all the powers of hell. I behold the prey taken from the mighty, the suspended curse removed, and the ruins of the fall repaired. Into these things the angels desire to look.

Moreover, religion leads to the free enjoyment of God's favour. When the mind is rightly disposed, it is a pleasure to think of God, but it is a still higher pleasure to regard him as our own God. It is this, which at once exercises the understanding, and intensely engages the affections. What a thrill of delight must have pervaded the patriarch's heart, when he was thus addressed by the word of the Lord. *Fear not, Abram, I am thy shield, and thy exceeding great reward.* Nor was the high privilege confined to him, but designed for all his spiritual seed. Believers of every age stand in the same relation, and have an interest in the same promises and heavenly portion, for as many as are of faith, are *blessed with faithful Abraham*. The favour of men is precarious and transient; but the favour of God is, like himself, immutable. And what else can so elevate the mind, so touch and transport the heart? The loving-kindness of God yields a pure, exquisite, sublime, and endearing

pleasure. *Be glad in the Lord, and rejoice ye righteous; and shout for joy all ye that are upright in heart.*

Religion also leads to the full expectation of God's kingdom and glory. Hope can brighten the darkest sky, can smooth the roughest road, and sweeten the bitterest cup. But what does the Christian expect? Read the divine word and learn. *Fear not, little flock, it is the Father's good pleasure to give you the kingdom. I will see you again, and your heart shall rejoice, and your joy no man taketh from you. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory.*

Surely then religion has been greatly injured by gross misrepresentation. It has been calumniated and held up to contempt; but wisdom is justified of her children: "There is," says Dr. Paley, "a prejudice against religious seriousness, arising from a notion very commonly entertained, viz. that religion leads to gloom and melancholy. This, I am convinced is a mistake. Some persons are constitutionally subject to melancholy, which is as much a disease in them as the ague is a disease; and it may be, that such men's melancholy may fall upon religious ideas, as it may upon any other subject which seizes their distempered imagination; but this is not religion leading to melancholy. On the contrary, godly men have that within them, which cheers and comforts them in their saddest hours: ungodly men have that which strikes their heart like a dagger in their gayest moments." The real Christian would not change his lot for the best state of the men who have their portion in this life. For what have the vaunting citizens of earth to supply and maintain their pleasures? A little wealth or power, the gross materials or laboured refinements of

luxury, the empty bubbles and dying echoes of fame. These cannot be gained without toil and trouble, or kept without care and solicitude. At least they give but a low and unsatisfying pleasure, which is swallowed up and lost as soon as the symptoms of dissolution appear. Mazarine, one of the most powerful statesmen in Europe, at the close of his brilliant career, exhibited a picture of the deepest wretchedness, exclaiming: "Oh! my poor soul, what what will become of thee? Whither wilt thou go? Were I to live again, I would be a capuchin, a wandering beggar, rather than a courtier." Lord Chesterfield, the gay, the admired, the envied modern Petronius, said in a letter to a friend, "I have enjoyed all the pleasures of this world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which in truth is very low; whereas they who have not experienced, always over-rate them. They only see their gay outside, and are dazzled with the glare; but I have been behind the scenes." But will not present applause, joined with the hope of future fame, give a satisfaction which pomp and luxury fail to impart? Perhaps no one ever gained so much flattery, carried almost to the point of adoration, as the well known Voltaire: yet his intimate friend, Marmontel, says, amidst all his honours, "the greatest of blessings, repose, was unknown to him. After he had been crowned at Paris in the most delightful triumph, I saw him next day on his bed: 'Well,' said I, 'are you at last satiated with glory?'—'Ah! my good friend, he replied; 'you talk to me of glory, and I am dying in frightful agony.'" The confessions of such men as Voltaire, Chesterfield, and Mazarine, are invaluable documents. They show us the world as it is, and evince how poor and

contemptible are its choicest pleasures, which multitudes are eager to purchase at so high a price. As a contrast to the instances above given, might be stated the happy lives and triumphant deaths of Christians of every rank and every age. We may even point to those who have had to go through painful sufferings, and to bear the severest privations for conscience-sake, but one example shall suffice. The excellent John Philpot, the martyr, writes from prison to Lady Vane:—"The world wondereth that we can be merry in such extreme misery, but our God is omnipotent, which turneth misery into felicity. Believe me, there is no such joy in the world, as the people of Christ have under the cross. I speak by experience; therefore believe me, and fear nothing that the world can do unto you. For when they imprison our bodies, they set our souls at liberty with God. When they cast us down, they lift us up. Yea, when they kill us, then do they bring us to everlasting life." Thus we see the Christian, in the most dark and distressing circumstances which can surround him without, has the sweetest and most exalted pleasures within. Let not, then, the believer give the men of the world ground or occasion to degrade and vilify the service of his Lord and Master. Why should he be sad, who is called to a feast of joy? Why utter murmurs and complaints, and wear the ensigns of mourning and woe, when he has been taught the melody of gratitude and praise, and is furnished with the rich garments of salvation? Cheerful piety is the most likely to be useful to others. The Countess of Huntingdon, when she moved in the giddy circle of folly and dissipation, once heard that eminent Christian, Lady Margaret Hastings, say, "Since I trusted Christ for life and salvation, I have been as happy as an

angel;" which made a deep impression on the mind of the Countess, who soon after began earnestly to seek her felicity from the same source.

He who habitually contemplates the perfections of God, who aspires and attains to the enjoyment of that divine favour, which is better than life—and who, by faith and hope, anticipates the fruition of an eternal weight of glory—"He, I am persuaded, is the most morally secure, as well as happy—is, in youth, best guarded against seducing pleasures—is, in manhood, best guided amidst distracting businesses—is, in age, best supported under infirmities and pains—has the truest enjoyment of life, and the most perfect preparation for eternity."

J. T. B.

THE DOCTRINE OF ETERNAL PUNISHMENT CONSISTENT WITH SCRIPTURE AND REASON.

(To the Editors.)

GENTLEMEN,—In my earlier days, when busily occupied *nihil agendo*, pushing my inquiries into all sorts of subjects, useful, indifferent, and forbidden; exercising the faculties of an active, but unbalanced mind, in wide, unprofitable, and sometimes injurious excursions, from the tranquil region of patient and enriching study, into the dark and barren wilderness of speculation; I was often tempted to spurn the obnoxious dogma, which consigned to everlasting and irremediable misery, the obstinate and impenitent rebel against the righteous rule of God. I could not reconcile it with my notions of the limitless mercy of the great Lawgiver and Administrator, that he should leave his great scheme of beneficence incomplete;—I could not bear that the grand amnesty of the Gospel, with its seal of innocent blood, should ultimately fail of universal acceptance;—and,

weighing, in the balance of a vain and presumptuous imagination, the character of the Almighty and All-just, with its high and awful attributes, against partial and purblind views of the sense of Scripture, and the fitness of things, I ventured to pronounce that the doctrine of eternal punishment was an empty dream, and that a day would at last arrive, when the restoration of all lapsed intelligences should exhibit, as the great result of the Messiah's mission, a world without sin, a universe of holiness, and joy, and praise.

This was a dazzling vision, and I was enamoured of its brightness. It gave a freer scope to the revelry of youth, and a more specious plea for negligence of religious duty; it abated the necessity for vigilance; it threw a slight, but stimulating film—*ventus textilis*—over the sinfulness of sin, heightening its attraction, but concealing its deformity and misery; it abstracted somewhat from the awful purity of God, and blunted the sharp and intolerable edge of his denunciations against human guilt. But, worse, perhaps, than any even of these mischievous effects, it sanctioned a habit of *liberal* construction and loose interpretation, in scriptural research; it fostered a tendency to systematise first, and to adapt afterwards; to read the Bible synthetically, instead of inductively;—a practice which might have led me to more fatal extremes, had not the mercy of God placed lets and hindrances in the way of my aberrations.

I never could get rid of my misgivings. I preambled, argued, and perorated with prodigious fluency on all the common places of the subject; not forgetting the usual display of school-boy learning in my criticisms on *αιων* and *αιωνιος*. But still there was a calm and terrible majesty in the representations of Scripture, that mocked my self-complacency, and

set at naught the glib and shallow sophistry of my tongue. And when under the hearing of the word, or while engaged in reading the sacred writings, my *sins* were brought to my remembrance, there was a dreadful hand writing against the infirmity of my prejudices:—*the worm that dieth not, the fire that is not quenched*, was a language that no subterfuge could evade or explain away; and while I struggled against conviction, I felt a secret persuasion, that the verdict of truth and conscience was against me. If I read a romance-writer, or a dramatist, I always took his obvious meaning in his own language, and why was I to torture the Bible to my own hypothesis?—Why was the word of inspiration to be denied a privilege allowed to the very dregs of human literature?

Maturer years, and, I trust, the grace of God, gave me a more reverential and submissive mind. I felt that it was unsafe to trifle with the authority and plain meaning of Holy Writ; and I found, comparatively, little difficulty in surrendering my own weak judgment to its unerring decision. Independently of the menaces of everlasting vengeance, denounced, in language most clear and express, upon all who forget God, there is a complete absence of any, the slightest or most shadowy, intimation of any following state of being. The happiness of the elect, and the misery of the lost, are invariably spoken of as the final consummation. In all the terrific descriptions of future wretchedness, there is not a gleam of after-brightness; there is nothing said of mitigation, still less of triumphant restoration. The sure and certain hope, the resurrection of the just, transcendent glory, and blessed immortality, are all that is revealed to us of the dismissal, and the eternity of the saints. The dreary sepulchre, the great assize,

the final sentence, the chains of darkness, unutterable agony and despair, are all that is made known in Scripture of the death and the eternity of the wicked. All then that we picture beyond this is gratuitous presumption; we adjust to our own standard the dispensations of Omniscience; we lend reasonings to the All-wise; we reject the revelations of heaven, for a baseless device of our own invention.

Notwithstanding this advance towards a right estimate of this important subject, there was one light in which I was far from seeing the evidence clearly. On the scriptural doctrine I had no doubt, but I was often compelled to struggle with an apprehension, that Scripture was on this point at variance with reason. Much painful feeling was at times excited by this suspicion, and it was not removed until a more extended and accurate view of the argument was suggested to me by the following section of the 94th Psalm. *Shall the throne of iniquity have fellowship with thee? it is added, which frameth mischief by a law.* I am not now adverting to the specific import of the passage, but to the train of thought and feeling which it awakened in my mind. It led me to contemplate the eternal and unalterable antipathy and separation between sin and holiness, the true character of sin, as alienation from God, the tendency of sin to perpetuate and increase its own malignity, the connexion between sin and punishment, the effects of the cessation of the reign of grace, and the abandonment of the sinner to the consequences of his own deliberate rejection of a dispensation of mercy. I perceived the impossibility of any fellowship, either in this world or the next, between the throne of iniquity and the kingdom of Christ; they are distinct alliances, opposed confederations, and the education which

prepares for subjection to the first, effectually disqualifies for connexion with the latter;—the slavery of sin degrades and embrates the mind, and mingles with the very elements of its composition, aversion from the liberty wherewith Christ hath made us free. The stubborn language of the human heart to God, has been *depart*, and the answering expression of His patient compassion has been, *return ye children of men*: but the time will come—when impenitence and defiance shall have reached their limit, and the *law of mischief* be framed and graven in the eternal nature of man—that Jehovah will, as it were, learn and retort the language of his rebellious creature—*Depart from me ye cursed into everlasting fire.*

There are two points of view in which we may regard the future condition of the wicked; both scriptural and both reasonable.

First,—it is the natural and necessary result of their own *voluntary* and *deliberate* choice and act. A probation-time had been given them; good and evil lay before them; they gave a full preference to the latter, and a full rejection to the former. They chose the path of evil, and it led them to an evil end. There is nothing in Scripture, nothing in moral science, nothing in metaphysical speculation, whence we can infer an inherent energy, or, in other and better words, an effective will, in a sinful nature, to return upon its steps, and to change itself. Taken as a practical question, we see daily, that depravity, unless some power from without arrest its path, or unless some celestial agency within destroy its power,—that corruption, when left to its own unimpeded workings,—goes forward with increasing impetuosity; the beginnings of transgression are small, but, continued, it becomes an overwhelming torrent. The Sabbath breaker, and lover of vain

company, finishes in the swearer, the drunkard, the murderer. And when *iniquity* shall have established its *throne*; when it shall have framed the complete constitution of its government, and sanctioned *mischiefs by a law*; when the enemies of God and holiness shall have departed to their *own place*; where is the promise or the probability, that they will break their voluntary entanglement, and escape their self-wrought toils. Will they who have spurned the freedom and the glory of the mediatorial reign, become enamoured of its purity when they have identified all their attachments with sinful indulgence. Are their *habits* likely to be changed in a world where sin has its seat and throne? Are their *associations* to renovate their minds, surrounded as they are by the slaves of sin?—The mighty Transformer of the heart has withdrawn, and the great Exemplar has become their judge. No, they have loved sin, and their love, though it has brought them to that *place of torment*, is unabated; the consequences are miserable, and from them they shrink; but their heart is unchanged, and their affections are still rivetted to corruption.

Secondly,—It is the fulfilment of the divine counsels in the *punishment* of sinners. Now, there is no tendency whatever in punishment, as punishment, to change or amend the heart. It may, to a certain extent, deter from particular acts, but it does not alter the inclinations: it may engender remorse, but not repentance. Nay, its natural effect is to harden, to beget an antipathy to the infliction of our sufferings, to stir up rage and rebellion against the author of our misery.

In the scheme of the restitutionists, this reasonable and scriptural view of the doctrine disappears. On their hypothesis, the future condition of the wicked is nothing

more than a new and severer state of probation, in which the purifying process shall infallibly succeed. The great Alchymist, having failed in his first experiment, will have recourse to improved methods of assay and transmutation, which *must* produce the desired effect. But this is not the revelation of Scripture, neither is it the deduction of rational inquiry: we have no authority from either for attributing weakness or failure to Jehovah, nor for representing Him as stultifying his own act.

If I have not, already, too far encroached upon your indulgence, I would beg permission to close these hints—they are designed as nothing more—by stating the circumstances which brought the subject to my mind at the present time. About twenty years since, I was attracted, by curiosity, to a small chapel, in the neighbourhood of Finsbury Square. A young man was in the pulpit, and in the act of taking his text. His proper subject I do not remember, but I have a distinct recollection of the abrupt transition which he made to the doctrine of Final Restitution, and of the acute and masterly style in which he supported his positions. A more able discourse I never heard; it was sophistical, palpably so, but dressed up with such art, and delivered with so much distinctness and force, as to make a powerful impression on my memory, though not on my convictions, then under the influence of sounder views of religious truth. I inquired and learnt his name, which, from motives of delicacy, I shall abstain from mentioning. Last Sabbath, I was passing in the same direction, and the sight of the well-remembered spot, brought D—— and his sermon to my remembrance. I made inquiries respecting him of a young man who was preparing to ascend the stairs. He had no personal recollection of D——; but

was well acquainted with his name and character. I was somewhat surprised to learn that he had been a boot-maker, since I should have inferred from his language and manner, that he had enjoyed a more finished training than such a profession would be likely to command. He had been originally connected with some orthodox body of Christians; he became infatuated with the pride of intellect, and vacillated in his creed, embraced the restoration scheme, and, enamoured of change, passed thence—*facilis descensus Averno*—to decided infidelity. He died, and dying, left his attestation, that “if philosophy might do to live by, it would not do to die by.”

Whether this was the language of penitence or despair, I had not time to learn, for our hasty colloquy was abruptly broken off.

N. Y.

AN ATTEMPT TO EXPLAIN THE DISCREPANCIES BETWEEN THE BOOK OF ECCLESIASTES AND THE PENTATEUCH.

THERE is, in the book of Ecclesiastes, a peculiarity which, though it has excited much attention, does not appear to have yet received an adequate explanation. It has been the usual plan to remove the difficulty, by shewing that it harmonizes with the genius and first principles of the New Testament. The rough places become plain, and the crooked straight, under the Gospel: the existing scheme of Providence admits of, and exhibits, all the apparent irregularities which Solomon has so feelingly noticed and forcibly described; but it is with the law, not with the Gospel; with theocratic, not with ordinary providence, that the book has to be reconciled in the first instance, and with the former its agreement is not self-evident. The Law and the Ecclesiastes seem, at first sight, to clash both in their

letter and spirit; and when we find the following words, *All things come alike to all; there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.* When we find such language as this explained by the application of evangelical principles, we cannot forget that the Jews, to whom Solomon preached, were not so familiar with these principles as we are; the letter and spirit of the law, were the only tests by which they could try the orthodoxy of their Monarch; for, they had not then an Isaiah to unfold the kingdom of Christ, nor a Jeremiah to sketch the outlines of the new covenant. The Sinai covenant and the Psalms formed the only “law and testimony” by which the Jews of that age could judge of any doctrine; the question, therefore, is, was this law against the doctrine of such an indiscriminate providence? Now all who have studied it carefully, must at once say, yes. How, then, were Solomon’s views of Providence reconcilable with the sole and supreme standard of Jewish faith.

Before I proceed to offer my own explanation of this difficulty, I shall place in immediate contrast the doctrines of the Pentateuch, and the doctrines of the Ecclesiastes: “*And ye shall serve the Lord your God, and I will take sickness away from the midst of thee: the number of thy days I will fulfil.*” MOSES.—“*There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.*” SOLOMON.—“*All these blessings shall overtake thee if thou shalt hearken unto the voice of the Lord thy God: Blessed shalt thou be in the city, &c.*” “*But it shall come to pass if thou wilt not*

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hearken, that all these curses shall come upon thee: cursed shall thou be in the city, &c." MOSES.—"All things come alike to all; there is one event to the righteous and to the wicked." "There be just men to whom it happeneth according to the work of the wicked: again, there be wicked men to whom it happeneth according to the work of the righteous." SOLOMON.

These specimens of the contrast, although brief, are striking. Moses *pledges* the exercise of a uniform and extraordinary providence: Solomon *proves*, from observation and by appeals to facts, that such a providence was not in exercise in *his* time. Now, during the interval between Moses and Solomon, no prophet or messenger of God had formally announced any *change* of that system of providence which formed the sanctions of the law. The book of Psalms indicates that such a change had taken place; but neither assigns the cause nor specifies the time. Indeed, the Psalms of David, in some instances, are as apparently at variance with the letter of the Sinai covenant, as the paradoxes of Solomon: there are, however, in the former, *more* acknowledgments of a discriminating providence, and a freer use made of the motives which naturally spring from it; indeed, a frequent use of them as persuasives to obedience; whereas, in the Ecclesiastes, temporary rewards and punishments are but seldom and slightly employed as motives. However, in both cases, "the testimony" of David and Solomon seems at variance with "the law," of Moses: *this is the discrepancy to be accounted for.*

It is then the fact that the law pledged the exercise of an *equal* providence; and yet David and Solomon declare that their times were marked by an *unequal* distribution of rewards and punishments. Now this change is not formally explained by the sacred

writers: an omission which implies either that the cause of the change was self-evident at the time, or such as admitted of no explanation. Familiar circumstances, or mysterious sovereignty, must therefore be called in to settle the question. I presume to think the former quite sufficient, and will endeavour to prove them so. *First*,—by an appeal to the great political change, from a theocratic commonwealth, to a theocratic monarchy. Your limits forbid the attempt to hold the balance between Warburton and Le Clerc, as to the duration of the theocracy. That the divine government of the Jews *deserved* that name until the appearance of Christ is self-evident; but I think it equally evident, that the theocracy was less absolute and less discriminating in its exercise, after the introduction of kings into Judea. God declared himself offended, when *He* was rejected to make room for a human king. It is, therefore, highly probable, that He would give some signal mark of his displeasure along with the kings; He gave "in anger:" it is *not* probable that He would continue, under the *new* system, the *old* providence by which He had so long upheld his own supremacy. It is even capable of abundant proof, that the extraordinary providence of the absolute theocracy, would have been unfit for the character of a *modified* theocracy, which the government by kings was. The authority of the judges during 450 years did not modify the theocracy; and therefore, did not generalize the extraordinary providence, which was its palpable demonstration. Accordingly, under the judges, we hear no complaints of a mysterious providence—we have no record of irregularities; but adversity accompanies vice, and prosperity virtue, as shadow does substance. With *kings* came the mystery of providence.

Now this appears to me only what might be expected, as the natural result of rejecting Jehovah: for it was not likely that he would mark the magistracy of another, by the grand peculiarities which distinguished his own. Besides, if it be allowed that God granted the request of the elders assembled at Ramah,—one part of it called for a *change* in the system of Providence established at Sinai. "We will have a king over us," said they, "that we also may be like all the nations." Here it is acknowledged that, while under the theocracy—they were *unlike* all the nations. But, the absence of a king was not the only, nor the chief difference. The *final* sanctions of all human codes of law were drawn from a future state of rewards and punishments. All contemporary governments recognized and inculcated future retribution. All legislators, prior to Moses, laid the foundations of their authority in an invisible world of some kind, and supplied the defects of their administration by an appeal to a tribunal beyond the grave. But this doctrine of future rewards and punishments, Moses, as the Jewish legislator, did not distinctly teach, nor employ it formally, in support of his system. He pledged an immediate and discriminating Providence; and upon its regular exercise, staked his legislative character and authority. And he did right in not drawing upon futurity for final sanctions: for, since his first object must have been to prove the *superiority* of Jehovah over the gods of the nations—this could not be established by a comparison of his power in the distribution of future and invisible reward and punishment. "It was only," says Graves, "by proving decisively that He, and He alone, was the dispenser of every blessing, and every calamity in the *present* life, and that He distributed them with the

most consummate justice, yet tempered with mercy, that He could completely expose, and for ever discredit the pretensions of idolatry." Again, "formally to annex the sanctions of a future life to a system of laws, which declared, that it was to be supported in every part by an extraordinary Providence distributing immediate rewards and punishments,—appears not only unnecessary, but inconsistent. It would have seemed as if the legislator, who appealed to the sanction of an extraordinary Providence, was yet *secretly* conscious, that his pretended expectations would not be verified by fact; and, therefore, craftily provided a *supplementary* sanction to compensate for this deficiency."

Such then was the actual character of the original theocracy. Now, the Jews wished it either abrogated or abridged; and whichever was their object—desiring a king was sure to effect some change of the system. This they seem to have understood: hence they demanded one—not only that he might "go out" before them, and "fight their battles;"—but also, that he "*might judge*" them, and that they might "*be like all the nations.*" Now, to be so—was to be no longer under that immediate and uniform Providence pledged at Sinai;—was to be thrown more upon "the powers of the world to come," and less upon the prospects of present retribution. If, therefore, it be granted, that such was the object of the Jews in desiring a king—it will be seen, at a glance, how they would understand Solomon, when he preached a doctrine of Providence different from that taught by Moses: the difference arose from a change of administration, which they had demanded and obtained.

A second cause of the indiscriminate Providence taught in the book of Ecclesiastes, was the increased knowledge of a future

state introduced by David. With him, the prophetic age formally commenced; and as his prophetic Psalms were for the use of "the great congregation" of Jewish worshippers, and some of them full of immortality—they could not fail to diffuse new light upon this subject throughout the nation. Now, without deciding upon the precise degree in which the immortality taught in the Psalms was understood by the people at large—it will be readily granted, that the Psalms conveyed more and clearer ideas of the subject than the Pentateuch did. Well, they had been in use during a great part of David's reign; and as Solomon was not "preacher in Jerusalem" until his old age, his hearers had been long familiar with the creed of his father, and thus were prepared to balance the perplexities of this life, by the prospects of the life to come. In this task, Solomon himself assisted them: for if the Ecclesiastes do not, as *Desroeux* attempts to prove, demonstrate a future state, they do demonstrate the necessity of a judgment to come.

ON CHRISTIAN FELLOWSHIP.

No. III.

AFTER having stated the nature of Christian fellowship, both positively and negatively—what it is, and what it is not; we may now proceed to point out some of the BENEFITS arising out of this spiritual relation. They are, undoubtedly, very numerous and important. I mention,

I. Those which relate to the church at large.

1. This fellowship is calculated to define the kingdom of Christ. And, when we consider the false, worldly notions, which men are apt to entertain respecting his kingdom—how they have ever been endeavouring to assimilate it

to "the kingdoms of this world," and to introduce into it all the maxims, and intrigues, and corruptions—yea, and even the oppressions of worldly policy and power; it is evident, that nothing can be of greater moment to the honour and glory of our great Lawgiver, King, and Saviour, than that his rule and his subjects should be accurately defined. Satan and the world have leagued together to confound all spiritual distinctions; to lower the tone of Christian character; to profane what is holy, and to falsify what is true. Their highest aim has been to break the bands of brotherhood among the saints; to sow the seeds of discord; and to supplant the true Gospel-fellowship, by a spurious and carnal admixture of "the men of this world." What then shall secure the existence of the true church, and the glory of Christ among men, but a zealous maintenance of Christian fellowship in its original purity?

2. This fellowship is the depositary and the safe-guard of Gospel truth.

The existence of the Jews as a distinct people, has always been considered a great collateral argument for the truth of the Scriptures. Now, their fellowship—so close, so strict—arises out of their common faith: their religion binds them together. Unto them were "committed the oracles of God," and they jealously preserved them. Unhappily they misunderstood the great import of the prophecies, and the types which foretold and shadowed forth the blessed Messiah; and the deposit was, therefore, taken out of their hands. God has now committed the custody of his word to the Christian church, which is denominated by the apostle, "the pillar and ground of the truth." No small share of this trust devolves on the faithful ministers of the New Testament; but they are to be taken in

connexion with the churches to which they stand related, and not as insulated individuals. The whole body of the faithful are interested in this guardianship; but more especially is every particular church; because the faithfulness of the whole depends on that of all the parts. Indeed, I do think it will be found a matter of fact, that, in proportion as the pure and intimate fellowship of the primitive Christians has declined, the truth of the Gospel has suffered; and, reciprocally, according to the decline of the truth, so has been the abandonment of this fellowship. When the term *church* no longer signified a voluntary society of holy and faithful persons, but was used to signify councils and conclaves of mitres, and hats, and royal crowns—when church-members gave up their proper privileges, and bartered away their spiritual birth-right to priestly usurpers, who sought not *them*, but *their's*—then a flood of errors came rolling in on every side; and, to this day, “the abomination of desolation,” which swept away “the truth as it is in Jesus,” overspreads the fairest regions of three quarters of the globe, where once the glorious Gospel “looked forth as the morning, fair as the moon, clear as the sun, and dazzling as the starry hosts.”*

On the other hand, how obvious is it, that where Christianity is corrupted, and where “another Gospel, which is not another,” is embraced, as more agreeable to the flesh, and falsely termed *rational*—Christian fellowship, in its primitive purity, is almost unknown: in vain do we search for that nonconformity to the world, that spirituality of conversation, and that fervent love to Christ,

which distinguished the first followers of the Lord.

3. It is manifest, moreover, that Christian fellowship is *the strength of Christ's cause*. In these days of benevolent exertion, it is quite needless to insist on the advantages to be derived from union. We all know something, now, of the value of aids, which, in themselves, are small and insignificant, but which possess an indefinite power when brought together: so is it in the church of Christ. “The eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you: nay, much more those members of the body, which seem to be more feeble, are necessary.” In this view, no brother or sister in Christ—no church, how small or how poor soever it may be, is unimportant: every one having his place, and orderly keeping it, and fulfilling the duties of his relation, manifestly contributes to the strength and permanence of the whole body. Without the fellowship of the saints, the church would die.

4. This fellowship presents an *object of attraction to the world*. Every church is “a city set on a hill.” As we have “no fellowship with the unfruitful works of darkness,” we seek not the concealment of Eleusinian shades. The world is to be attracted and won over to our side—or rather to “the Lord's side;” and we are to act so much in concert, that the world may ever say—“See how these Christians love one another!” How marvellous was the effect of this spectacle on the heathen world, when Christianity was young, and in her bloom and prime! How much we must lament that the same attractive charms have not always been set before the world! But, of this we are assured, such is the power of this primitive fellowship, that wherever, and

* Cant. vi. 10. אִמָּה כְּנָדָה לִי. See Parkh. on נָדָה, and Good's translation. I have ventured a little beyond these authorities, hoping thereby to catch the true spirit of the passage.

whenever it is beheld, it will draw multitudes to the Saviour, and they will be heard to say, "We will go with you, for God is with you."

5. Such a fellowship is not only a type of heaven, but a preparative for it. We are taught to consider the blessed inhabitants of the world above, as existing in a church state; and their fellowship therein as the most pure, and intimate, and lovely, and universal, which it is possible for any society to enjoy. Those, therefore, who are brought into Christian fellowship on earth, in proportion to their love and unity, do, certainly, exhibit a representation of that blessed harmony which subsists in the unseen world. And there is something exhilarating in the thought, that the fellowship of the church militant is the commencement of that very intercourse, which constitutes a great portion of celestial happiness. The church of Christ on earth is the elementary school in which we are taught the first lines, not only of Christian knowledge, but of that love, whereby we are most of all assimilated to the image of God. Happy, therefore, is the man, and happy is the church, which enjoys most of this heavenly communion! They live on the border of that "better country" to which our Christian pilgrimage tends—their encampment is under the walls of "the city which God is preparing for them"—yea, their dwelling is by "the gate of heaven."

THEOLOGUS.

Hitchin, Dec. 1822.

ON NEWSPAPER DETAILS OF THE ACT OF SELF-DESTRUCTION.

(To the Editors.)

GENTLEMEN,—I am anxious to direct attention to what I conceive to be a highly improper line of conduct, adopted by most of the conductors of our public prints, in the minute detail of circumstances

which they are accustomed to give, in reference to the many unhappy instances of suicide, which so lamentably occur. What possible good can be done by this kind of particularity? Do we need to be constantly reminded how easily we may escape the frown of the world, and with what facility we may rid ourselves of all our earthly cares and anxieties. Is it not certain, that even things at first most revolting to our minds, by being continually present, in course of time, not unfrequently lose their effect? The writer of this paper well remembers the time, when the ideas excited by certain details of the kind, to which he has alluded, long and very painfully haunted his mind. From that period he determined to pass over these parts of our public newspapers, and for this determination he has had reason to be thankful.

Perhaps it will be in the recollection of some of your readers, that instances have occurred in which persons, immediately upon reading accounts of this nature, have proceeded to lay violent hands upon themselves; and in how many cases details of this description have given rise to ideas which, after having been silently cherished, have eventually terminated in self-murder, we cannot tell. It has been discovered, we know, that some unhappy suicides, previous to the termination of their worldly existence, had made collections of these reprehensible paragraphs.

I am sorry that this paper, should you think proper to insert it, is not likely to fall into the hands of many of those persons for whose use it is intended; yet, perhaps, it may be noticed by some, and if in consequence only a small degree of the evil of which I complain should be abated, I shall greatly rejoice.

VIATORIUS MERCATOR.

London, Oct. 24, 1822.

THOUGHTS ON CHRIST'S DESCENT INTO HELL AS STATED IN THE APOSTLE'S CREED.

1. The article of Christ's descent into hell, is not inserted in any of the most ancient copies, nor does it appear till the fourth century. In ecclesiastical history it first appears in the church of Aquillia, and was introduced in opposition to the Appollinarians, who denied that Christ had a human soul.

2. The doctrine is founded by the supporters of this article, on the following texts of Scripture, Acts ii. 27—31; Ephes. iv. 9, &c. 1 Peter iii. 18, 19.

3. Very different opinions have been entertained in regard to this article. Some of the ancients assert, that Christ went into the place of the damned to preach salvation to the souls of the lost, and that he actually brought forth many converts thence.—Some say, he descended into hell solely to triumph over Satan and his angels in their own domains. Others deny a real descent into hell, but believe, that the efficacy of the cross of Christ was felt by the condemned in their gloomy prison—while others maintain, that Christ went into the *lymbus patrum*, to the ancient fathers and saints of the Old Testament, who were confined there unto the coming and death of Christ. Calvin and others of the reformers understood the article to mean, the bitter torments of soul which Christ realized upon the cross—and many are of opinion, that it only means the burial of the Redeemer's body; but the most judicious explanation, and which bears the names of many respectable divines—is, that it refers to the separation of the soul of Christ from his body, and his continuance in this state, as it were under the power of death, until the blessed morning of the resurrection, in proof of which latter sentiment, let the following observations be examined.

4. Though the Hebrew word

לָמָו occasionally signifies the grave, yet its most general import, is the unseen world, or the state of the departed in general.

5. The English word *hell* signifies the state of being *helled*, i. e. covered, as that descending into hell signifies entering into a covered or unseen state, and is the same with לָמָו.

6. The word *Hades* in the Celtic signifies the state of origination; from whence the ancient Celts believed, that the souls of men had their origin and existence—so that when the soul enters *Hades* at death, they supposed it only returned to its original state.

7. The same word *ᾗς* in the Greek frequently means the abode of separate spirits in general, both good and bad; and is often used in this sense by heathen as well as by Christian authors, yea, by Christ himself when speaking of the death of the rich man and of Lazarus.

Thus *Hades* according to the above explanation, is divided into two parts; the one inhabited by the righteous, and the other the residence of the wicked. See Luke xvi. 22, 23. And when Christ entered *Hades*, we have every reason to believe, that he went into that part inhabited by the happy, so that by Christ's descending into hell, we understand to be, that his soul went into paradise. See Luke xxiii. 43. The apostle in 1 Cor. xv. 1—4. mentions the death, burial, and resurrection of Christ, but not a sentence of his descent into the state or place of damnation, which certainly was no part of the Gospel preached by the apostle. The godhead of Jesus could not descend, being every where present. The body of Jesus was laid in the grave, and his soul went immediately into the land of the blessed, consequently his descent into hell cannot be defended, except in the sense we have already specified; but accepting it in that sense, we

may easily assign many reasons for it, particularly, that it was a necessary part of his humiliation for him to die, and lie under the power of death for a time, by which he was made like to his people, whose earth-born bodies die, and whose souls exist in a separate state till the resurrection of their bodies, by which separation also he removes all real occasions for his people's fears respecting their separation of body and soul, and by which separation further, together with his resurrection from it, he has furnished his church with a glorious assurance of their final deliverance, for as a public person he went into it; and as representative of his people, he came out of it. The first begotten from the dead, the prince of the kings of the earth.

AN ORIGINAL LETTER FROM THE
REV. RICHARD FROST,* OF
GREAT YARMOUTH, TO THE
REV. MR. PEARSALL, OF TAUN-
TON.

Great Yarmouth, April 2, 1752.

REV. AND DEAR SIR.—That excellent preface you have prefixed to the life of the pious Mrs. Houseman, and a charge of yours, at an ordination last year, have raised in my mind a great veneration for you. I have not, indeed, the happiness of a personal acquaintance with you, but from that evangelical temper, that heavenly tendency which breathes through your writings, I cannot but heartily wish you success in the name of the Lord. My brother Tozer, of Norwich, informs me, you kept up a correspondence with that excellent man, that laborious minister of Jesus, our ever adorable master, Dr. Doddridge; and I nothing wonder that souls cast in a similar mould, should readily run into contact. If social friendship be one of the highest blessings earth can yield, religious friendship is of a yet nobler

nature, and gives the rivet of eternity. I rejoice to hear, that on the Lord's-day, you preach the everlasting Gospel to about *one thousand* souls. I rejoice that God has so provided for his flock at Taunton. Though I never was in the West of England, and being now turned *fifty*, 'tis unlikely I shall ever see it; yet from a boy I have had a peculiar love for Taunton, as the town where that excellent minister of Jesus, Mr. Joseph Alleine, lived and shined. His life and letters, next to my Bible, was one of the first books that impressed my heart. May the dear Redeemer's name and honour flourish in Taunton from age to age, and your ministerial labours and ministerial visits greatly contribute to that end in the present day! I doubt not you know, perhaps better than I, there has been lately a design formed by the Connecticut and New York colony, to set up schools for instructing the Indian clans that border on those settlements, in the knowledge of true Christianity, and that some encouraging beginning has been made, a design which I am sure will have your heart engaged in it. Were the Iroquois tribes, called now the *six nations*, a new tribe having of late years been added to the other *five*; were these once christianized, not in the manner the Jesuits boast to have made Christians by thousands, who knew nothing of true Christianity; but such Christians as the justly renowned Eliot lived to see some hundreds of, before he went to heaven, how would the hearts of all that love our Lord Jesus rejoice, and what a security would it prove to our colonies from the irruptions of the Canadian French. I hear that the Rev. Mr. Pemberton, of New York, is expected in London next year, to get what assistance he can, towards founding and endowing a College there, for bringing up serious and promising young men to

* For a biographical sketch of this excellent man, see Con. Mag. vol. 4. p. 697.

the ministry; and Col. Williams told me if he came over, he would visit Norfolk and Suffolk, and I suppose the West of England also. While vital Christianity is at so low an ebb with us in Old England, 'tis no small pleasure to hear things are better in New England, and that so hopeful a foundation is laid in Pennsylvania and New Jersey, for the conversion of some of the Indian tribes as Mr. Brainerd's Journal informs us. I greatly want to see a sequel of that journal continued by his worthy brother, who, I am informed, enters the work with the same holy zeal and heavenly temper he was remarkable for. O my dear Friend, we should seriously consider the words of the truly venerable Mr. Baxter, that all things here are short and transitory from their beginning, posting towards their end; so short is time, and beings here are next to nothing! The bubble of worldly prosperity and fleshly pleasure doth swell up and break in so short a moment, that *it is*, and is *not* almost at the same time. But the heavenly inheritance with its joys are uninjured by duration, being assuredly everlasting. This being the case, may we be steadfast, immovable, always abounding in the work of the Lord, for as much as we know our labour shall not be in vain in the Lord.

I shall be very glad of the pleasure of a letter from you, and am, Rev. and Dear Sir, with great respect, your affectionate brother, and humble servant, R. FROST.

HEBREW IDIOM.

THE importance of a *minute* attention to the idiom of the sacred tongue will appear from adducing a very common instance of the neglect of it. The pious Flavel, (Works, vol. i. p. 12.) citing Isaiah, xlii. 1. "My servant whom I uphold," prefers a translation of the sentence thus, "My servant on whom I lean or depend," and then proceeds to animadvert on this

new rendering, as if it were a better one than that given by our translators. He also places the Hebrew *אמך בו* in the margin, as countenancing this deviation from the common version. The prefixed *ב* does, indeed, appear to favour this alteration, but a single reference will be sufficient to shew its absurdity, for if this were correct, then we ought to read Exod. xvii. 12. "But Moses' hands were heavy, and they took a stone, and put it under him, and he sat thereon, and Aaron, and Hur, (תמכו בירי) *leaned on his hands!*" It is well known that some Hebrew verbs take certain particles, (especially *ב* or *ל*;) after them, though such particles cannot with propriety be rendered into English; thus Psalm lxxviii. 70, *ויתר ברור*. And he chose David. That Isaiah xlii. 1. is an instance of this idiomatic use of particles is plain, from comparing it with the passage just cited from Exodus; when to *lean upon* is intended, the sacred writers make use of *שען*.

Not only, then, have our venerable and truly learned translators given us, what *may be* the sense of Isaiah xlii. 1.; but it appears that to alter it in the way Flavel mentions, were to do violence to one of the most common usages of the sacred tongue. The fact seems to be, that such was *the number, the learning*, (many of them having Hebrew at their fingers' ends,) *the combination of talent, the fidelity, and the industry* of our translators, that it is but fair to assume, that any supposed improvement which presents itself *upon the very surface of the text*, is most likely to be founded on some fallacy, which a further acquaintance with the language would not fail to expose, since no one can modestly imagine, that that which may be discovered *with a glance*, has escaped the patient investigations of so many learned men, as were employed by King James in forming our translation.

T. K.

POETRY.

THE SONG OF MIRIAM.

(From Edmeston's Sacred Lyrics.)

HARK to the sound of the Timbrel,
By the side of EGYPT's waters ;
Tis the song and the dance of triumph,
Of ISRAEL's dark-eyed daughters :
O'er many a neck so swan-like,
The loose black locks are flowing ;
And many a lip is smiling,
And many a cheek is glowing ;
And those dark eyes are beaming,
And those warm hearts are leaping ;
And those light forms are swimming,
The measured dance-step keeping :
And this is the song,
As they sail along,

MIRIAM, MIRIAM, leads the throng !

"Oh, sing to JEHOVAH ! who, gloriously,
"Hath triumph'd, hath triumph'd, and
no one but he ;

"Oh sing ! for JEHOVAH, victoriously,
"The horse and his rider hath sunk in
the sea !"

Now the heights of PI-HAHIROTH,

Catch the echo softly beating ;

Now the rocks of BAAL-ZEPHON,

Answer to the light retreating ;

Now across the sunny ocean,

Floats the music of soft voices ;

And above, the sky is cloudless,

As if Nature's self rejoices :

And the song is sweetly sounding,

And the step is lightly twining,

And the timbrel gaily ringing,
And the eye with pleasure shining.

"Oh, sing to JEHOVAH ! who, gloriously,
"Hath triumph'd, hath triumph'd, and
no one but he ;

"Oh sing ! for JEHOVAH, victoriously,
"The horse and his rider, hath sunk in
the sea !"

THE REQUIEM.

(From the Same.)

If there's a power in earthly sound,

To soothe an aching breast ;

It is, when some dear grave around,

The sacred hymn of Rest

From voices low, and soft, and clear,

At summer eve steals o'er the ear.

Perchance, in deep and shadowy dells

That funeral song may be ;

Perchance, from ocean beach it swells

Across a rippled sea ;

Perchance cathedral chancel high,

May echo soft the harmony.

It speaks of rest from every toil,

Of ease from every pain ;

A home where nought can come, to spoil

The work of joy again :

It tells, that one has gone to dwell

Amid that peace unspeakable,

It tells, another Saint has won

The victory o'er the tomb ;

That now, he has for ever done

With sin, and all its doom :

It brings to mind, that REQUIEM song

In PATMOS* by unearthly tongue.

Sweet soothing hymn, thy harmony,

That swells and sinks away,

Bids every wave of passion die,

Each rebel thought decay ;

And peace and holy calmness rest

O'er every feeling of the breast.

Worn head ! and stormy heart ! come here !

List to that simple strain ;

Lay care aside, dry every tear,

And never mourn again :

Perhaps the time not far may be,

When this sweet hymn shall sound o'er

thee.

THE FALLING LEAF.

(From the London Magazine.)

WERE I a trembling leaf

On yonder stately tree,

After a season gay and brief,

Condemn'd to fade and flee ;

I should be loth to fall

Beside the common way,

Weltering in mire, and spurn'd by all,

Till trodden down to clay.

I would not choose to die

All on a bed of grass,

Where thousands of my kindred lie,

And idly rot in mass.

Nor would I like to spread

My thin and wither'd face,

In *hortus siccus* pale and dead,

A mummy of my race.

No—on the wings of air

Might I be left to fly,

I know not and I heed not where,

A waif of earth and sky !

Or, cast upon the stream,

Curl'd like a fairy-boat,

As through the changes of a dream,

To the world's end I'd float.

Who that hath ever been,

Could bear to be no more ?

Yet who would tread again the scene

He trod through life before ?

On, with intense desire,

Man's spirit will move on ;

It seems to die, yet like heaven's fire,

It is not quenched, but gone.

J. MONTGOMERY.

Sheffield, Oct. 24, 1822.

* Rev. xiv. 13.

REVIEW OF BOOKS.

Twenty Sermons. By the late Rev. H. Martyn, B.D. Second edition. 8vo. 10s. 6d. London: Seeley, 1822.

THE very name of Henry Martyn revives within us recollections of no ordinary interest and importance. With scientific rank and commanding character, which promised him the highest academical advancement, and, eventually, elevated station in the national establishment; with prospects of fame and wealth in the prosecution of an easy and honourable career; he counted all but loss that he might enter on a task of peril, difficulty, and doubtful success, but which offered an adequate field of exertion to his zeal in the service of Christ. As a resident in an University, he had many opportunities of doing good; as a parish priest, he might have laboured effectually in the work of souls; had he attained the dignities of ecclesiastical elevation, his talents and piety would have given attraction, even to evangelical principles, among the privileged orders of society. But his choice directed him to a different range; his magnanimous spirit had a larger and more arduous aim; the exigencies of a destitute race, of realms lying in pagan darkness, had touched his sympathies; and his anxious compassion for their intellectual and spiritual wretchedness, impelled him to forego every prospect of happiness and advancement in his native land, for the ruggedness of a distant, gloomy, and solitary path. Martyn, in Persia, was a most marked and impressive manifestation of a peculiar providence. The Persians are an acute and ready people, and, however ardent their attachment to Islam may be, they are, compared with the sullen Moslem of Turkey, an accom-

plished and high-spirited race. The character of Ali, with its noble and chivalric qualities, was scarcely more different from the gloomy and ferocious bigotry of Omar, than the ignorant and malignant Ottoman from the versatile and vivacious inhabitant of Ispahan. For the keen encounter with this quick-witted tribe, the habits and attainments of Martyn eminently fitted him; and the skill with which he managed his different controversial engagements, was not less conspicuous than the firmness and dignity of his conduct, when, singly, amid the assembled Moollahs, and in the presence of the Vizier, he bore his fearless testimony to the divinity of Christ.

Every thing which might be presented to us, as the work of such a man as this, would claim the most respectful attention; but though the volume before us has a peculiar interest, as bearing his signature, it is distinguished by excellencies which would have obtained for it general attention, had the author been unknown to fame. We have read with singular gratification these memorials of the talents and graces of Henry Martyn,—these genuine relics of a departed saint,—this legacy of a mind and heart devoted to the noblest of all labours, the conversion of sinners from Satan unto God.

Let us not be misunderstood; we are anxious not to be suspected of overwrought eulogy, and we shall endeavour to be somewhat more distinct and specific in our criticism than we might perhaps be, if we were to give full expression to our feelings. Martyn himself was not only too lowly to desire empty applause; but his mind was too manly and too just to be satisfied with indefinite or exagge-

rated praise. Those, then, who may seek in these sermons critical research, original disquisition, or glittering decoration, will assuredly be disappointed; but they who, with a truer perception of the right objects of preaching, will be satisfied with substantially correct views of Gospel doctrine, a sound and vigorous style, and a strain of appeal not unfrequently rising into powerful eloquence, will as certainly find them here. There is, moreover, a strongly marked character of sincerity about these sermons, that renders them uncommonly impressive. There is, in brief, a combination of admirable qualities in these remains of a powerful and godly mind, that cannot fail to give them extensive currency, and to render them, with the blessing of God, abundantly useful.

There is great beauty in the following true and feeling picture of godly sorrow, from the seventh sermon, entitled, "Tribulation the Way to the Kingdom."

"It is likely, from THE NATURE OF OUR CONDITION IN THIS WORLD, that all should, through much tribulation, enter into the kingdom. The mere theoretical moralist, who descants on the happiness of the good man, as if he were an angel, not taking into consideration the corruption of human nature, will describe him as too elevated in his views to be endangered by the body—too amiable in his conduct to be persecuted by his fellow-creatures—too firm in his resolutions to yield to Satan. But the real condition of the Christian in the world, is sufficient to prove that picture to be drawn by fancy; because, though pure, so far as he is renewed in the spirit of his mind, he finds another law in his members warring against the law of his mind: and again, though holy in all his conduct, he is among creatures, who have no taste for holiness: and though he is finally victorious over Satan, he is often worsted in the interim.

"It is no more than likely, then, that from his flesh, or the corrupted part of his nature, the child of God should go through much tribulation: it is likely that he should at times be the subject of evil tempers; and that he should be betrayed into rash and passionate language, and be guilty of unbecoming sel-

fishness, instead of observing what is lovely and of good report; that he should be at times careless and irreverent in prayer—and find strong reluctance to spiritual duties, and the keeping of his heart with diligence—that he should through fear or carelessness be betrayed into a sinful conformity to the world, or dissimulate before them—that he should be apt to be impatient in sickness, distress of circumstances, loss of friends, or other calamities of life—that there should be times when he would fear that he had lost all happiness, by having renounced the world—and what is worse, after all these things, that he should remain, for a considerable time, hard hearted and unfeeling at the recollection of them.

"This is tribulation! for sin, in its nature and consequences is grievous to the children of God; but especially that sin which exists in themselves. When they reflect how their sin casts a veil over the light of God's countenance, grieves the Holy Spirit, and crucifies the Son of God—how it sometimes brings a reproach upon their holy faith, and an occasion to their enemies to blaspheme—how it defiles their souls, and checks their advances in the divine life—their reflections upon their own sinfulness are accompanied with the keenest remorse. Or, if they should find themselves convinced of sin, yet incapable of sorrowing for it after a godly sort—which is often the case, as the effect of sin is to harden the heart—then is their anguish extreme: for the chief relief to a good man, after the commission of evil, is to be able to weep and mourn—to loathe and abhor himself before God, with a broken and contrite spirit."—p. 123.

We pass with reluctance over several admirable passages which we had marked in reading, especially one of considerable length in the fine discourse on Paul and Felix, but as we are pressing upon our limits, we prefer the following section, on account of its clear and scriptural statement of the doctrines of grace. It occurs in the thirteenth sermon. "The true Christian," from 1 Corinthians, i. 1—3.

"1st. They are CALLED OF GOD THE FATHER; for the name given to them in the text, *the Church of God*, signifies, according to the original, a body of persons called out from the rest of mankind; and such are Christians, if they deserve the name. They are called to separate from an ungodly world, not only by the voice

of God, speaking in general terms by the Scriptures; but they are called by the voice of the Spirit in their hearts.

"That some are thus wrought upon rather than others, and obey the call to come out from the world, is not to be ascribed to their superior merit, and their better inclination, recommending them to God: the Scriptures declare, that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy (Rom. ix. 16.); that we are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. ii. 10.); and that it is God which worketh in us, both to will and to do of his good pleasure (Phil. ii. 13.); whatever there is good, therefore, in his people, is God's own gift and work.

"Moreover, God hath from the beginning chosen us to salvation (2 Thess. ii. 13.); and that this was not because the merit of the objects was foreseen, is clear from Ephesians, chap. i. ver. 4. He hath chosen us in him before the foundation of the world, that we should be holy and without blame before Him in love; and from Rom. chap. viii. ver. 29. Whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Holiness is an effect, not a cause.

"Almighty God acts according to the purpose of his own will, without thinking fit to render an account of it to his creatures; and though this act of his sovereignty is unquestionably consistent with his other attributes, yet, as that consistency is not revealed to us, we must rest satisfied with the general reflection, that the Judge of all the earth will do right. (Gen. xviii. 25.)

"All that can be stated positively on this subject is, that in the covenant of redemption, it is the prerogative of the Father to give whom he will to Christ; for thus saith our Lord, No man can come unto me, except the Father, which hath sent me, draw him (John vi. 44.); and, in his last prayer, recorded by St. John, he speaks of his people as given to him by the Father; I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine. (John xvii. 9.)

"How high and awfully grand are the destinies of a holy soul! Known to the ancient of days before all time, and loved with an everlasting love, he is brought, through every danger in this world, to the enjoyment of eternal glory! How frequently should the church of God be meditating on these things, and pondering the weight and excellency of them in their minds; for to quote an article of our church, 'To Godly persons, and such as feel in themselves the workings of the spirit of Christ, mortifying the works of the flesh, and their earthly

members, and drawing up their minds to high and heavenly things, the godly consideration of our predestination and election in Christ, is full of sweet, pleasant, and unspeakable comfort.'"

"2. The Christian is further to be considered as SAVED IN THE SON; or in the language of the text, in *Jesus Christ*.

"This our Saviour lays down as evidence of our election. Every man, said he, which hath heard and learned of the Father, cometh unto me. (John vi. 45.) Every heaven-instructed Christian, convinced that he is ignorant, guilty, polluted, and enslaved, applies to Christ that he may of God be made to him wisdom, and righteousness, and sanctification, and redemption. (1 Cor. i. 30.) He feels himself authorised to do this, because God hath set forth his Son to be the propitiation, through faith in his blood (Rom. iii. 25); and he is encouraged to it by the gracious irritations of Christ himself, Come unto me all ye that labour and are heavy laden, (Matt. xi. 28.) Him that cometh unto me I will in no wise cast out (John vi. 37.); and, whosoever will, let him come, without money and without price. (Rev. xxii. 17.) (Isaiah lv. 1.) From this period he begins to date a new era of his life; for, by renouncing all confidence in himself, and desiring the righteousness which is of God by faith, he makes that critical transition which carries him from death unto life; having come to God by Christ, he is regarded by God as in Christ; his former sins are remembered no more; God is satisfied with the atonement of Christ for them; a justifying righteousness is no more required of him, because Christ's righteousness is imputed to him by faith; and the rewards of heaven, though merited only by Christ, are bestowed on the believer because he is in Christ."—p. 257.

We regret our inability to include the third head, which relates to sanctification; it finishes the description of the Christian character, and well might the preacher exclaim,

"What need be added to shew its excellency and dignity? His name engraved in the Book of life—his interests united inseparably with those of the Son of God, and his bosom the abode of that august inhabitant, the Holy Ghost—the Man of God stands at an immeasurable distance from whatever is admirable on earth. If an individual possesses such excellency, how admirable the society composed of such members!"

* Seventeenth article of the Church of England.

There are a few points in which we should feel disposed to take objections to Mr. Martyn's modes of statement, but this is a part of our critical occupation, which we have little disposition to exercise in the present instance.

An Address from a Christian Pastor to his Church and Congregation upon Baptism: containing a Statement of some Essential Points in which the Systems both of Pædobaptists and Anti-pædobaptists appear to differ from that of the New Testament. By James Bass. 8vo. 2s. 6d.—Southampton: 1822.

APART from the divisions which the question has occasioned in the religious world, and from the narrow sectarian spirit in which it has too often been agitated, we have always thought that, when not swelled into undue importance, the subject of Baptism presented a fair opening for much curious, and not unprofitable inquiry into the nature, the history, and the influence of Scripture ordinances. Much learning and acuteness, unhappily mingled with a large alloy of acrimony, have been exercised in the controversy; and, though an amicable settlement seems to be utterly hopeless, the dispute has been so far of use, as to have brought forward much incidental illustration of the important investigation to which we have just referred. It was under this general impression that we took up Mr. Bass's pamphlet; we certainly did not expect any great novelty on the specific subject, but we were prepared to receive with due attention any collateral matter which might be suggested. We opened it, we confess, rather listlessly, and, glancing on the first page that presented itself, our eye rested on the following pithy and expressive note.

"The various reasons that have been assigned for our Saviour's baptism, and

the inferences that have been drawn from it, are such as would astonish the humble unsophisticated Christian.

"Mr. Kinghorn, whose praise is in the churches, in his 'Baptism, a Term of Communion at the Lord's Supper,' p. 87, says, 'baptism was to him, (Christ,) as far as we can judge, of infinitely less moral use than it is to us; yet because the baptism of John was from heaven, he submitted to it, and gave this as a reason, 'Thus it becometh us to fulfil all righteousness.' How Mr. Kinghorn would explain the statement, which he makes by implication, that baptism was of some moral use to our holy Saviour, I have no conception; it would doubtless be in some way, which he supposes, with his views of baptism, would exalt his heavenly Master; but I have revolved it often, and hitherto, as often as I do so, it extorts this exclamation,—What! baptism of some MORAL USE to the perfect Son of God!

"Dr. Williams, who left this world deservedly esteemed for his learning and piety, thought he made all plain by the peculiar supposition, that our Lord might have touched a bone or a dead body, and come to John for a legal purification.—(See Antipædobap. Examin. vol. ii. p. 13.) At this I am lost in wonder. Can we believe that it was either by the one or the other; by the moral use baptism was of to our perfect Saviour, or by his gaining a legal purification by it—a rite that was not of Moses—that our Lord and John, upon the high occasion of the baptism of the former, fulfilled all righteousness? To ware all other remarks on hypotheses such as these, that of Dr. Williams would make our Lord a despoiler of the law of Moses, which expressly provided for such purifications where they were needed, and which remained in full force till the rending of the veil in the Jewish temple."—pp. 12, 13.

This "palpable hit" fairly roused us, and satisfied us that Mr. Bass's book must be worth a regular perusal, on which we accordingly entered; and its result has been much satisfaction with the spirit and temper in which Mr. B. has drawn up his "address," and with the diligence and ability manifested in the prosecution of the inquiry. Thus much we may be allowed to say, without making ourselves parties in the controversy, a step which we are desirous of avoiding, though it is no part of our plan to exclude the general subject from our pages.

After observations tending to show the injurious effect which confused and uncertain views of the ordinance had produced upon his mind, Mr. Bass proceeds to his investigation, of which we had intended to give a formal analysis; but from the variety of its illustrations, and a little want of distinctness in the marking of its more prominent points, we feel it more satisfactory to give an extract or two, referring to main conclusions, and to recommend the work altogether as one that will repay an attentive perusal. Water is defined to be the Scriptural "emblem, sign, or figure, of that *grace which bringeth salvation*;" and it was applied by inspired men to three distinct characters,—

"Under one of which all must class who shall ever seek the ordinance: those who receive the outward warning to use revealed means of grace for fleeing 'from the wrath to come,' but who, a minister may see cause to fear, have no right impression; those who, affected with a sense of sin, become despondent, but have no knowledge, hope, nor comfort; and the true believer, who is mourning under the entanglements and defilement of his inbred depravities and sins at the commencement of his holy conflict. To the first, the reason given for the sacred administration is express and unequivocal, that it is unto *repentance*; i. e. as a means to lead to it: to the second it is direct and clear as an inducement to receive the ordinance, that it is '*for the remission of sins*,' (not to profess that by faith it is already obtained:) and to the third, none can well mistake it, that it is, '*to wash away sins*.'"—p. 9.

It is affirmed by Mr. Bass, that

"Nothing appears in the Scripture history that answers to the phrase, 'candidate for Baptism,' 'credible profession,' initiation into the Gospel dispensation,' or into the 'universal visible church,' which are used in the baptismal controversy."

He objects to the term "sacrament," applied to the rite in the Assembly's catechism; and asserts that the import of the ordinance is entirely mistaken by all those who view it as "a sign of grace existing in us," instead of considering it is "a sign of the grace of heaven." "The essentiality of

immersion" he regards as "an early error."

"I believe," writes Mr. Bass, "baptism to be a sign—not of inward renewing graces—but of the grace of Heaven, ordained by Christ in his love and wisdom, to instruct the learner of the Christian faith in the scheme of revealed mercy; and to direct him in his thoughts and contemplations all his days, to the Father, through the Son, by the Holy Spirit, for all grace to help and save him; so that, according to the revealed order of our communion with the Deity, 'his fellowship may be with the Father, and with his Son Jesus Christ,' by the 'One Spirit'; and that thus instrumentally, his baptism may save him continually in every stage of his Christian course."—p. 63.

The general inference is, that being a "teaching ordinance," baptism is to be administered, either by sprinkling, pouring, or immersion, to all ages, infants and adults, indiscriminately; and that the instruction both of "preaching and baptism," provided for in the Apostolic commission, "was intended only to prepare the nations of the earth for entering the visible kingdom of Christ, or, in other words, for becoming Christians."

The Character and Happiness of them that die in the Lord. A Sermon on occasion of the Death of the late John Owen, M.A. By William Dealtry, B.D. F.R.S. Published by request. 8vo.—London: Hatchard, 1822.

Attachment to Life. A Sermon on occasion of the Death of the late Rev. John Owen, M.A. By Joseph Hughes, M.A. 8vo.—London: Holdsworth, 1822.

It is not necessary that we should here repeat our eulogy of Mr. Owen; he has left behind him an illustrious name; he long occupied a conspicuous station, and such was the ability and consistency with which he acted up to its arduous duties, that we have never heard a dissentient voice from the universal attestation to his high character and deserts, as an active and enlightened co-administrator of the Bible Society.

The death of such a man is a public calamity, and as such, it has been felt by all, especially by his coadjutors, who have been best able to estimate the difficulty of supplying his loss. The sermons before us are proofs of the affectionate attachment which his many excellent qualities had inspired; and they are, at the same time, highly creditable to the feelings and talents of the ministers by whom they were respectively preached.

From Revelations xiv. 13. Mr. Dealtry considers, 1st, *The persons described*; 2d, *Their happiness*. These points are interestingly treated, but we must select our extracts from the matter more immediately relating to the character and habits of Mr. Owen. Mr. D. touches but lightly on those portions of the life of the deceased, which were unconnected with the Bible Society, and justly refers to his exertions in behalf of that glorious Institution as constituting his chief claim to our admiration and regret. He had, indeed, identified himself with its prosperity; he had consecrated to its advancement all the faculties and energies of his active mind; and even when exhausted by his unwearied efforts, and conscious of the increasing infirmities of his debilitated frame, he left on record the following brief, but most expressive testimony of his unabated zeal.

"How sweet to have toiled in this work! 'And, if wasted with labor is more abundant, he is compelled to withdraw —. *I have done.*' The last words occurring at a short distance from the other: as if, after a pause for reflection, he had felt himself convinced that his strength was already worn out, and that in this great cause he should labour no more."—pp. 27, 28.

Every one in the smallest degree acquainted with Mr. Owen, must have been struck with the indications of amiable disposition which pervaded his conversation and deportment.

"I have witnessed with no little

pleasure,' observes a common friend, 'his conduct and demeanour when he was provoked into,—I should rather say, for it is that I mean, when he bore, with unperturbed and inexhaustible good humour, what would have provoked almost any other man; and when he suffered to remain in the quiver arrows which he could have sent forth with unerring aim and vigour.' I have, myself, seen him, on many such occasions, and a harsh or unbecoming word never, in my presence, fell from his lips. The only feeling, I am persuaded, that he ever entertained towards his most determined opponents, might be expressed in the words of our Liturgy:—"That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts: We beseech thee to hear us, good Lord."—pp. 29, 30.

We add a few passages from his private papers.

"On one occasion, when much depressed by very painful intelligence, he writes; 'I sought comfort from meditation on the word of God; particularly, I was much relieved by reflecting on the passage; *In the multitude of sorrows that I had in my heart, thy comforts refresh my soul.* Oh, for faith in the divine promises, and the faculty of applying them wisely and effectually to my own condition!' At another time, being greatly afflicted, and finding that a friend was yet more troubled than himself; 'The comparison of situations,' he observes, 'threw me upon my knees, and made me bless God for the kind proportion in which he had measured out my chastisements.'

"Of a somewhat similar description are the following extracts:—

"April 23. Humbled myself before God many times this day, having been astonished to find such powerful corruptions within me. I betrayed a great hastiness of spirit yesterday evening; this is a sign that the grace of God has not been improved as it ought to have been. I will, by God's assistance, watch against this propensity. And, oh, that I may never again offend him, or wound my conscience by falling into that snare of the devil! *Let every one of you be slow to wrath.*

"Sunday, April 24. Have humbled myself before God, this morning; and do resolve to watch and pray that I enter not into temptation. May the Lord pardon all my sins, and secure me, by his grace, from falling into them again! Amen."

"It ought to be recollected, that the writer was a man of remarkably fine temper."—pp. 36, 37.

Mr. Hughes has taken Psalm

xxxix. 13. as his text, and inferring from it the general principle of "attachment to life," considers it under a threefold aspect, as *criminal, as innocent, as laudable*. The discourse is highly finished, and expresses much important and impressive sentiment in a very interesting manner. The closing pages are occupied by an eulogy on his departed friend and colleague, which we regret our inability to give entire.

"For the last eighteen years of his life he drew upon himself the almost incessant notice of the public, whose servant, or, rather, property, for Christ's sake, he consented to become; so that he might, with propriety and emphasis, be called 'a living epistle, known and read of all men;'—and who could read such an epistle without being taught, pleased, and edified? The talents of the deceased enlivened every topic, and his temper conciliated every heart. His accomplishments were both great and various. Whether he ascended the pulpit, or entered the crowded hall, or prosecuted the details of business with his official coadjutors, or carried on a voluminous correspondence, or undertook the arduous task of the historian, or became a fellow-traveller, or spared a few hours to the social circle, or rejoined his family; he was still the gifted, impartial, ingenuous, amiable, and interesting—Owen.

"Divine Providence had eminently fitted him to meet the exigencies of a vast occasion; and was pleased to show him, in the Society so often specified, an occasion deserving all that wisdom could devise, and power execute; and demanding all that it deserved. Who can avoid discerning, in the abilities and energies of such an advocate, as well as in the character and prosperity of such a cause, the applausive smile of an Omnipotent guardian?

"Mr. Owen never appeared, while discharging the duties of his office, to so great advantage, as when environed with those novel and menacing circumstances which would have appalled ordinary men into silence, or a worse kind of confusion, which opponents would have greeted with convulsive joy.

"It were little to say, that his memory was capacious, retentive, and richly furnished; that his imagination was exuberant, his wit pure and keen, his eloquence free and forcible; and that he had 'the pen of a ready writer.' He had the higher praise, of a disciplined judgment, and a piercing intelligence, combined with frankness, candour, and urbanity, with diligence which hardly allowed itself

a pause, and resolution which disappointment did not impair, and which hostility only roused into more efficacious vigour. He saw, in the Bible Society, an unexceptionable and appropriate instrument of doing good on the most enlarged scale. It impressed him as a luminous token of God's mercy to the generation now passing away, and a sure pledge of the same mercy to generations yet unborn. Hence, he enthroned it in his heart; and spake, and wrote, and ruminated, from day to day, as if all his interests were staked on its support and advancement.

"The union of all Christian denominations in an object important to them all, and not to them only, but to the whole world, he hailed as the crown of the Society's excellence. It was his delight to associate, on the platform and in the parlour, with good men, whose differences, no longer the signals of dissension, placed in a clearer light the harmonizing tendency of their common faith, while their firm confederacy secured the diffusion of the oracles of God among the diversified dwellers on the earth, far beyond all previous example, and all that could be accomplished by any other means.

"Were we able to collect into one point of view those anxious meditations, not unmingled with tears and petitions, which he sometimes continued into the watches of the night; and then to bring into universal notice the entire mass of feeling and agency bestowed by him on the Institution which he so fervently loved, and so astonishingly assisted; it would be most relevant to inquire, 'How did he find the time, the spirits, and the intellectual variety, requisite for exertions like these; more especially, as he appeared so much in public, traversing England, visiting the Continent, and presenting to myriads of delighted auditors, specimens of unrivalled ability and never-failing ardour?'

"What was the prize that nerved and recompensed him?—Not stipendiary emolument; not patronage; among a numerous class of his ecclesiastical brethren, not an atom of favour. When he identified himself with the British and Foreign Bible Society, he laid on the Divine altar the first of those sacrifices which he repeated, (I had almost said, 'day by day, continually,') till the exhaustion, both of body and of mind, forbade him to repeat them any longer."—pp. 39—42.

"The last words which he spake, in my hearing, were, 'Those are the things!'—'Those are the things!'—in allusion to the following language which I had just cited, 'Thou shalt guide me with thy counsel, and afterward receive me to glory;' meaning, as it was natural for

me to conclude, that to him worldly subjects had lost their savour, and that he wished to be engaged, as far as his debilitated faculties would permit, in the contemplation of God, eternity, and heaven. The torpid quality of the disease which terminated in his death, prevented him, for several months, from communicating with more than a very few of his friends, and, even within that limited circle, most affectingly diminished his capacity to dilate on those views and hopes which, we trust, had interested his own mind, and the more distinct expression of which would have added to the consolation of such as watched and mourned by his side, till his spirit, 'delivered from the burden of the flesh,' took its wondrous flight, and began to join in the hymns of immortality."—pp. 45, 46.

Sacred Lyrics, by James Edmeston.
Third Set, Small 8vo. Price
3s. 6d.—Westley, 1822.

WE have always contended strenuously against the error of those who would exclude the mysteries of religion from the proper province of poetry. On the contrary, we should say, that when the bard treads with becoming awe on holy ground, he moves in his most peculiar path; he is surrounded by glorious and boundless prospects, which not only give elevation and enlargement to his mind, but supply him with a richness and variety, both of subject and decoration, compared with which, the "pomp and prodigality" of earth are poverty itself. Such narrow and timid maxims may be well suited to the trim and prudish code of Boileau—criticism in bag-wig and ruffles—but by the countrymen of Milton they will never be adopted as poetical canons. Though there is much imperfection in all the operations of the human mind; and though the defects of language, as a medium for the expression of fancy and feeling, must be far more deeply felt in the lofty aspirations of the heavenly muse; yet there are noble spirits, who have fearlessly and successfully encountered every difficulty; devoted followers of the divine Urania, they have en-

riched our literature and immortalized their own names, by the generous consecration of their powers to her hallowed service.

Mr. Edmeston is a man of genius, and destined, we are persuaded, notwithstanding the beauty and brilliancy of some of his productions, to effect higher things than any that he has hitherto achieved. There is a facility in his versification advantageous to its spirit, but seductive to the possessor of a faculty at once desirable and ensnaring. It is a delightful exercise of the imagination, to pour out a stream of melody, pure, rich, and fraught with pious emotion; but there is something even beyond this, and we would stimulate Mr. Edmeston to try the "highest summit of *Invention*." He is, or we much mistake, qualified to grapple with a higher theme, and to produce something which, without affecting the "degraded title of Epic," shall take its station near to Southey's *Madoc*, or Montgomery's "World before the Flood."

The Lyrics before us are, however, very beautiful; they exhibit a lovely alliance of fancy, strong feeling, and religious sentiment; and are, we trust, only the precursors of other and yet more attractive transcripts of the same gifted mind. We want more of this kind of literature; the Edmestons, the Montgomerys, the Bartons, have done too much and too well, not to give the world a claim on their continued exertions. When irreligious and prurient imaginations are defiling the earth with their nauseous vomit, we have a right to the utmost efforts of pure-minded and distinguished men in counteraction of their abominations.

The specimens which we have inserted in our poetical department, have been chosen, not altogether on the principle of favourable selection, but as best suited to our arrangements.

Literaria Rediviva; or, The Book Worm.

The Life of Sir Thos. More, Knt. Lord High Chancellour of England under K. Henry the Eighth, and his Majesty's Embassadour to the Courts of France and Germany. By his Great Grandson, Thomas More, Esq. 8vo pp. 368. —London: printed for James Woodman and David Lyon, in Russel Street, Covent Garden. 1726.

A most pleasant, fruitful, and witty Work of the best State of a Public Weal, and of the new Isle called Utopia, written in Latin by the Right Worthy and Famous Sir Thomas More, Knight, and translated into English by Raphe Robinson. A. D. 1551.—(Reprinted, London, 1808, with a large apparatus of Notes and Biographical Matter, by the Rev. T. F. Dibdin.)

THE world deteriorates—in the art of making title-pages. In the modern lapidary style of constructing these important appendages, we should have had, in lieu of Raphe Robinson's pithy and attractive endorsement, the simple announce of—"Utopia, a political Romance, from the Latin of Sir Thomas More." We deplore this change; we confess our partiality, at least while we are engaged in this part of our work, to old fashions; we eschew the typographical jacobinism of Albemarle Street, and we revel in the "most fruitful, witty, and pleasant," proximity of our forefathers. Like the sagacious observer who saw, in the erection of Tenterden steeple, the origination of Goodwin Sands, we attribute to this titular deprecation much of the inferiority of modern literature. There is a palpable connexion between starveling titles and sapless books; the

leanness of the epigraph gives a shrewd hint of the sterility within. This injurious practice reminds us of the modern system of cropping the hedges and cutting down the trees that adorn the highway-side, in order to give the sun and wind free action on the surface; the roads are better for the devastation, we admit,—but the landscape is spoiled; the mail-coaches can run at the rate of eleven miles an hour, and the pedestrian may "plod his weary way" along, without being midleg deep in mud,—but the richness, the deep umbrage, the brief and delightful snatches and perpetual changes of the scenery, alternately revealed and shut out by the side-screens of playful foliage—all these picturesque enchantments, with the pulpy title-pages of our ancestors,

"Have fled, like Ajut, never to return."

All our lamentations, however, will not restore either the mirey roads or the minute details of ancient times, and we shall, without "bestowing our tediousness" any farther upon our readers, proceed at once to the immediate subject of the present article. Sir Thomas More, though he has, from circumstances, obtained a more exalted reputation, than an impartial scrutiny would, probably, award him, was unquestionably an able, honest, disinterested, and pious man. Though there are peculiarities in his character and career, which will not bear the test of a very rigid examination, it is impossible to take a survey of his whole life and conduct, without feeling deep respect for the sincerity and unshaken integrity which marked his course and dignified his end. He seems to have been a wise and most affectionate parent, a kind-

hearted man when his bigotry did not interfere, an incorruptible judge, an independent courtier, and a faithful counsellor. With all these great qualities, there must have been counteracting infirmities, and we think that they are clearly distinguishable in his works, and in the notices of his life, tintured as they are by the blind partialities of his biographer. More was a volunteer polemic, and in the execution of his self-appointed task, distinguished himself rather by virulence and vulgarity, than by acuteness, vivacity, or argumentative vigour. "Let every one," observes Dr. Knight, as quoted by Mr. Dibdin, "but read the vindication of our Protestant faith, by poor John Frith, a boy in effect, and a naked prisoner—and then run over the answers and oppositions of the noble Lord Chancellor, Sir Thomas More, and compare the sense, the style, the spirit of them both—and he need not be told on which side the advantage lies." He has obtained a reputation for wit, but the specimens which have been handed down to us, rather prove him to have been a coarse and shallow jester, with considerable readiness in punning and quaint expression. He was, in brief, a professed and practised humourist—one of a tribe, usually extremely annoying to dull, matter-of-fact men like ourselves. He is said to have been a persecutor while he was in power; but as this has been denied, though the charge is made by Fox, the martyrologist, we shall not insist on this. Still whatever abatement is to be made for these and other infirmities of character, enough will still remain to justify us in placing More among the great men of whom England is justly proud.

The biographical work, of which we are now to give some account, is usually considered as the standard life of Sir Thomas More. It is extremely entertaining, but written

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in a strain of servile and superstitious veneration for the character of its object, which makes it perfectly worthless on the score of complete and impartial estimate. The writer is said to have been employed in Spain and at Rome, as the agent of the English clergy; and he is farther stated to have been "a zealous asserter of the pope's supremacy." This means, we suppose, that this "person of consideration and character," was a busy intriguer in behalf of the English catholics. At all events, he appears to have been a weak and bigoted man, quite disposed to canonize his ancestor, and altogether worthy of possessing the confidence of Romish priests. He died at Rome in April 1625. In his "preface to the Reader," he expresses his reliance on the prayers of the beatified Sir Thomas, and his hope that, by the "intercession" of that "most excellent saint," his "poore barke" will be wafted "unto her assured haven of heaven, though shaken and crushed with winde and weather."

This descendant of Sir Thomas takes some pains to prove the respectability of his derivation, and infers that the mother of his great ancestor was a "woman of more then ordinarie vertue," from a curious

"Vision which she had the next night after her marriage, . . . in which she sawe in her sleepe, as it were ingrauen in her wedding ring the number and fauour of all her children she was to haue, whereof the face of one was so darke and obscure, that she could not well discern it, and indeede afterwards she suffered of one of her children an vntimelie deliuerie; but the face of one of her other, she beheld shining most gloriously, whereby no doubt Sir THOMAS his fame and sanctitie was foreshened and presigified."—p. 5.

"Sir Thomas More was borne at London in Milke-streete, (where the Iudge his father for the most parte dwelt) in the yeare of our Lord 1480, in the twentieth yeare of Edward the Fourth. Shortly after his birth God would shew by another signe, how deare this babe was unto him. For his nurse chancing to ride with him ouer a water, and her horse stepping aside into a deepe place, putt both her and her childe in great danger

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and leopardie; whose harmes she seeking suddenly to preuent, turew the infant ouer a hedge into a feldie neere adioyning; and after by God's helpe escaping safe also, when she came to take him up againe, she found him to haue no hurt at all, but sweetly smiled upon her; that it might well be said of him: *Angelus suis Deus mandauit de te ne fortè offendas ad lapidem pedem tuum*; and not his foote only, but his whole bodie.

"This was no doubt a happie presage of his future holinesse, and putt his parents in minde that he was that shining Childe, of whome his mother had that former vision; wherefore, his father had the greater care to bring him up in learning, as soone as his tender age would permit it; and so he putt him to the Free-schoole of London called *S. Antonies*, where he had a famous and learned man called *Nicolas Holt* for his maister, vnder whome when he had rather greedily deuoured then leasurly chewed his Grammar rules, he outstripped farre both in towardnesse of witt, and diligence of endeauours, all his schoole fellowes, with whome he was matched."—pp. 6, 7.

After having been for some time "placed in the house" of Cardinal Morton, archbishop of Canterbury and lord high chancellor, More was sent to Oxford, where he studied closely, practised great personal self-denial, and "sought diligently to tame his unbrideled concupiscence by wonderfull workes of mortification," wearing a hair shirt, and strictly observing a regular routine of religious exercises. His first marriage seems to have been a congenial and happy union; his wife was the daughter of "a pleasant conceived gentleman of an ancient familie in Essex, one Mr. John Colte of New Hall," who was so much taken with his young friend that he

"Proffered vnto him the choyce of anie of his daughters, who were yong gentlewomen of verie good carriage and complexions, and very religiously inclined, whose honest and sweete conuersation, whose vertuous education enflamed Sir Thomas not a little; and although his affection most serued him to the second, for that he thought her the fayrest and best faoured; yet when he thought with himself, that this would be a grieue and some blemish in the eldest, to see her yonger sister preferred before her, he,

of a kinde of compassion settled his fancie vpon the eldest, and soone after married her, with all her friends good liking.

"Now when he began to be clogged with wife and familie, children also began to growe fast vpon him; for his wife, whose name was *Iane Colt*, as long as she liued with him, which was but some six yeares, brought unto him almost eurie yeare a childe, for whose maintenance he applied himself busily to the practise of the law."—p. 30.

After presenting him with four children, More's lady died; and in the course of two or three yeares he married a second, Mrs. Alice Middleton, upon whose own proper "hint, he spake." Though she was a mighty good sort of woman, Mrs. Alice seems to have been a coarse and vulgar-minded person, tolerably old, somewhat ugly, a thrifty housewife, and, altogether, rather annoying to her husband, though "a kind and careful mother-in-law to his children." More's business as a barrister was profitable, producing him, *without any grudge of conscience*, an annual income of four hundred pounds, "which was a large gaynes in those daies, when lawyers spedde not so well as now they doe, neither were they then so plentiefull." Towards the close of the reign of Henry VII. More was returned to parliament, and by his bold and able opposition to the rapacious demand of a subsidy, provoked the anger of that ungracious monarch, whose death soon after arrested his purposes of vengeance. On the accession of "bluff king Hal," Sir Thomas was employed in several foreign negotiations, and about the year 1516 "compounded his famous booke of *Utopia* in Latine." At length he was compelled, most reluctantly, as it should seem, to commence the life of a courtier, became one of the privy council, and treasurer of the exchequer; and such was Henry's apparent partiality to him, that he would "come on a suddain to Chelsey, where Sir Thomas now lived, and

leaning upon his shoulder to talke with him of secrett counsell in his gardin, yea, and to dine with him upon no inviting.* More was made speaker of the parliament held in the fourteenth year of Henry's reign, and conducted himself with so much independence, and so little to Cardinal Wolsey's mind, that

"In his gallerie at *Witchall* he vttered vnto him his grieffe, saying ; ' I would to God you had bene at *Rome*, Mr. More, when I made you Speaker. Your Grace not offended, so would I too, my Lord,' replied Sir Thomas, ' for then should I haue seene the place I long haue desired to visite.' And when the Cardinal walked without anie more speache, he begonne to talke to him of that fayre Gallerie of his, saying : ' This Gallerie of yours, my Lord, pleaseth me much better then your other at *Hampton court* ; with which digression he broke of the Cardinal's displeasent talke, that his Grace at that present wist not more what to say vnto him.'—pp. 52, 53.

On another occasion, when he had displeased Wolsey, the cardinal,

"Suddenly rose in a rage and said : By the masse, thou art the verriest foole of all the Counsell. At which Sir Thomas smiling said : God be thanked that the king our Maister hath but one foole in all his Council."—p. 57.

For all these annoyances in public life, he indemnified himself, as far as his leisure and Mrs. Alice would permit, by the pure and tranquil felicities of home. That good lady, one of the worthy tribe who are "penny-wise and pound-foolish, saving a candle's end, and spoyling a velvet gowne," would often taunt her liberal minded

* He was, however, too sagacious to be cajoled by this apparent attachment, and when Koper, his son-in-law, congratulated him on his enjoyment of the royal favour, his reply was characteristic and emphatic : " I thank our Lord God," said this shrewd statesman, " I find his grace my very good lord indeed ; and I believe he doth as singularly favour me as anie other subject within this realme ; howbeit, son Rooper, I may tell you, I have no cause to be proude thereof ; for if my head would win him a castle in France, it should not faile to go off."

husband with his neglect of his worldly interests. " Tillie vallie, tillie vallie," quoth this sharp and sententious dame, " will you sitt and make goslings in the ashes ; my mother hath often sayd vnto me,—it is better to rule than to be ruled." Poor Sir Thomas makes significant mention of this "jollie maister woman" in his treatise on "*comfort in tribulation*. His domestic character seems, indeed, to have been delightful, and his letters to and of his children breathe the spirit of a most tender and anxious parent. His elevation to the high office of Lord Chancellor was but a prelude to his fall ; his opposition to Henry's divorce, and his conscientious scruples respecting the supremacy, were delinquencies not to be forgiven ; and his imprisonment, trial, and execution followed in regular succession. It ought not, however, to be passed over, that such was his diligence in his office, that one day calling for the next cause, he was answered that "there was not one cause more depending." "Whereas," quaintly observes his biographer, "at this day there are little fewer than a thousand, if not more ; whereof some lye in the suddes by the space of diuerse yeares."

While he lay in prison, "my ladie, his wife," obtained permission to visit him ; and it is rather amusing to witness the astonishment of that estimable and shrewd person at the conscientious scruples of her lord. With her they were unanswerable arguments for compliance, that he might win the king's favour, possess in quietness his librarie, gallerie, and orchard, and be merrie in the companie of his children, and" added the self-complacent dame, "of me your wife." It was an absurdity, provoking indeed, and exciting a most contemptuous *tillie vallie, tillie vallie*, but at the same time utterly incomprehensible to her calculating

mind, that *her* husband should prefer having his head cut off, to doing what "all the bishoppes and best learned of the realme" had done, when he might enjoy, as his reward, her delightful society in his "own fayre house at Chelsey."

We have no space left for the details of his execution, even if we were inclined to be minute in such matters. When he had parted from his children, and especially after his last interview with his beloved and accomplished Margaret, the bitterness of death was past, and he met his fate with firmness,—we should have said, with dignity, had there not been some degree of levity in his behaviour on the scaffold, as well as in the previous transactions. And as he himself did not scruple to mingle witticisms with the expressions of his last hours, we shall make no apology for introducing a specimen or two in this place.

"When on a time one of the attorneyes, whose name was Mr. Tubbe, had brought vnto Sir Thomas the summe of the cause of his Client, requested his hand vnto it, Sir Thomas reading it, and finding it a matter friuolous, he added insteede of his owne hand thereto, these words: *A tale of a Tubbe*, for which the attorney going away as he thought with Sir Thomas his name vnto it, found when his client read it, to be only a ieaoste."—pp. 167, 168.

"When that one of the house of the *Manners* by the king's fauour was come lately to a noble dignitie, who had bene before a great friend of Sir Thomas; but perceiving that the world beganne somewhat to frowne vpon him for that he was not so forward as other men to egge the king to the diuorce, and being desirous to picke a quarrell against him sayd vnto him: my Lord, *Honores mutant More's*. Sir Thomas readily after his merrie fashion replied: It is so indeede, my Lord, but *More's* signifyeth in English, *manners* & not *more*; he was therewith so putt out of Countenance, that he wist not what to say.

"In like manner he wittily twitted another man, whome he had lent monie vnto: of whome he asking his due, bad him remember that he should die, God knoweth how soone, and then he should

haue little vse of money, adding the sentence in latine to please Sir Thomas the more, *Memento morieris*; where to readily Sir Thomas sayd: what say you Sir, me thinkes you putt yourself in minde of your dutie herein saying *Memento Morieris*, remember *More's* monie." pp. 176, 177.

"A certaine friend of his had taken great paines about a booke, which he would haue sett out, thinking well of his owne witt, which no other would praise. And because he would haue Sir Thomas to ouer see it, before it was printed, he brought it to him to viewe; who perusing it, and finding no matter therein worth the printe, sayd with a graue countenance: yf it were in verse, it were more worth: vpon which wordes he went and turned it into verse, and after brought it againe to Sir Thomas; who looking thereon, sayde soberly: yea marry, now it is somewhat; for now it is rime; before it was neither rime nor reason."—p. 178.

We have already adverted, in terms of general criticism, to the theological writings of this great man; it would, however, be unjust to his character not to add, that the English hierarchy, having made a general subscription among themselves, offered him the sum of £4000. as a mark of their deep sense of the important services done by his writings to the cause of the Romish religion; but, though he might have taken this liberal gift with honour, he stedfastly declined it.

It remains that we advert to the work on which *More's* fame, as a writer, now principally rests. Of this, however, our notice must be very brief, since the life of the author has already seduced us into a longer article than we had anticipated altogether. The *Utopia* contains the narrative of Raphael Hythloday, who had voyaged and travelled far and wide, and in the course of his journeyings, encountered many marvellous adventures, and seen wondrous sights. Of all the countries he had visited, the most interesting was the island of *Utopia*, with its singular manners and constitution. The invention

displayed in this romance is of no very remarkable brilliancy or rarity; but as the vehicle of opinions and reasonings, sagacious, profound, and beyond the intellectual limit of the age in which he lived, More's book is deserving of high praise. The induction and the dialogue are well managed; the little narrative and conversation which introduce Master Hythlodæus on the scene, are to the life; the "garden," and "bench of green turf," as well as the *dramatis personæ*: at Archbishop Morton's table, are little circumstances which give vivacity, and an air of verity to the relation; and all the accessories are expressed with so much skill and simplicity, as to excite a strong interest. The bait, in fact, took.

"Several persons," says Macdiarmid in his life of More, "did not suspect that More had imposed upon them a work of his own fancy: some envious critics even went so far as to affirm, that, to their certain knowledge, Hythlodæus had not only furnished the materials of the narrative, but had actually dictated the whole from the beginning to end; while the scribbler, who now enjoyed all the reputation, had acted as a mere amanuensis. Some grave and zealous divines, on the other hand, strongly moved by the virtues of the Utopians, had actually determined to embark in an attempt to achieve the good work of their conversion to Christianity."

More's sentiments on the punishment of death, as applied to minor offences, are admirable in themselves and forcibly expressed.

"Surely, my lord," says Hythlodæus, addressing himself to Morton, "I think it not right nor justice, that the loss of money should cause the loss of man's life: for mine opinion is, that all the goods in the world are not able to countervail man's life. But if they would thus say; that the breaking of justice, and the transgression of laws is recompensed with this punishment, and not the loss of the money, then why may not this extreme and rigorous justice well be called plain injury? For so cruel governance, so strait rules, and unmerciful laws be not allowable, that if a small

offence be committed, by and by the sword should be drawn: nor so stoical ordinances are to be born withal, as to count all offences of such equality, that the killing of a man, or the taking of his money from him, were both one matter, and the one no more heinous offence than the other; between the which two, if we have any respect to equity, no similitude or equality consisteth. God commandeth us that we shall not kill. And be we then so hasty to kill a man for taking a little money?"

"Moses' law, though it were ungentle and sharp, as a law that was given to bondmen, yea, and them very obstinate, stubborn, and stiff-necked—yet it punished theft by the purse, and not with death.

"And let us not think that God in the new law of clemency and mercy, under the which he ruleth us with fatherly gentleness, as his dear children, hath given us greater scope and license to the execution of cruelty, one upon another."—pp. 74—77.

In the description of the customs of the Utopians, there is frequently a noble cast of natural, moral, and political sentiment, which entitles the memory of More to our highest veneration. "Every mother," in his imaginary commonwealth, "is nurse to her own child, unless either death, or sickness, be the let." His satire on the precious metals is keenly written, and came with a good grace from so disinterested a man. We cannot venture on the chapter relating to religion; it would necessarily lead us into discussions for which we have no room left. Neither shall we refer to certain illustrations of want of delicacy, which seems to have been not unusual with More. But we must not close without expressing our abhorrence of his impious and irrational notions on the subject of suicide. It suggests strong doubts of the reality of More's religion, when we find him, in the tower, hinting to his daughter, that but for the sake of his wife and children, he would "long before have closed himself in as strait a room as that, and straiter too."

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

Habitual Preparation for Death. A Sermon preached at the Protestant Dissenting Chapel, Henley-on-Thames, May 12, 1822, on the much lamented Decease of Clementina, Wife of the Rev. John Nelson Goulty. By Robert Winter, D. D. —London: Holdsworth, 1822.

We always welcome with pleasure the publications of Dr. Winter: the soundness of his judgment, and the substantial excellencies of his composition, entitle him to praise, which, on the present occasion, we are gratified in having an opportunity of renewing. From Luke xii. 38. he 1st adverts to the great uncertainty which attends the time of death. 2. He admonishes his hearers that death ought always to be viewed by a Christian as the coming of his Lord. 3. That the state of the mind, in the anticipation of death, is most intimately discerned by our Lord Jesus Christ. 4. That unspeakable blessedness is reserved for those faithful and approved servants, who are thus found at the coming of their Lord.

A frame-work like this evidently gives opportunity for much seasonable and impressive instruction, and Dr. Winter avails himself of it to mingle, with an affectionate and feeling eulogy of the dead, solemn warnings and powerful incitements to the living. The following interesting passage is from the first head.

"Go to the sepulchre with which we are surrounded, and you will find the greatest variety in the time of death. Here you will perceive the old man advanced in years, and sunk in infirmities, before his head was laid beneath the clods of the valley. There you will contemplate the remains of another, who in mature life, when he appeared strong and active, was summoned away by an unexpected stroke, from a variety of cares and duties, important to himself and to the circles around him.—There you will perceive another, who was in the morning of the day, whose "sun went down before it was noon."—And there, a little further, you behold the memorial of an infant, who had but opened his eyes in life, and closed them again.—There is no stage of human progress, which is not marked with the

vestiges of death. And there is not an individual in this assembly, who would not easily find in a large receptacle of the dead, a tomb marked with his own age."—pp. 10, 11.

Mrs. Goulty appears to have been a woman of admirable qualities and active piety. The extracts from her diary and papers have much interest, and the following sentences from the sermon speak forcibly in her praise.

"During the six years which my beloved friend and relative has resided in this town, you have witnessed the feebleness and infirmity of her bodily frame, and the effect of that feebleness on her animal spirits, so as to induce a great degree of timidity and apparent solicitude. But you have witnessed also the high decision of her mind, in all that respected faith, profession, and duty. You have witnessed the prudence, meekness, and gentleness of her temper, the cheerfulness of her smiles, the benignity of her manners, and her constant readiness to co-operate in every plan for doing good, whether to the bodies or the minds of others.

"What she was in relative life, many a weeping eye, many a sorrowful heart will bear witness. She was kind, affectionate, and faithful in her attachments. Her qualifications for maternal duties were beginning to open with the expanding minds of her children. By her servants she was revered and loved, as a considerate, compassionate mistress, attentive to their religious instruction, and earnestly desirous of being instrumental in saving their immortal souls. She was also accustomed to hold familiar religious converse, on Sabbath afternoons especially, with the youth entrusted to the care of her husband, and she will long live in their tender recollection; and the young people of the congregation sustain a loss which it is difficult to estimate."—pp. 23, 24.

A Second Letter to the Right Hon. the Earl of Liverpool, K. G. in Reply to that from the Rev. H. H. Norris, A. M., on the subject of the British and Foreign Bible Society. By the Rev. James Scholfield, A. M. Sec. 3s. 6d.—London, Seeley, 1822.

WHEN we saw the announcement of this pamphlet, we felt some disposition to regret that it had been

thought expedient to make any reply whatsoever to the puerilities of Mr. Norris. The perusal of Mr. Scholefield's 'Letter' has, however, changed that feeling into satisfaction. With no display of elaborate composition, but in a calm and Christian spirit, he has gone through the catalogue of enormities charged against the Bible Society by the curate of Hackney, and has met them with a fair and ample vindication. The dispassionate and gentlemanly manner in which this defence is conducted, is most honourable to Mr. S., and furnishes a fine contrast to the tone and temper which distinguished the assault. Having already given our opinion respecting the aggressive publication, we shall not now renew the subject. The following interesting extract will sufficiently shew the levity, to use a mild term, with which Mr. Norris takes up his prepossessions, and brings forward his charges.

"The last point (writes Mr. Scholefield) connected with the Irish Testament is the character of the person employed to superintend it. Mr. Norris avers, that the Society found him in Watts's printing-office, whither he had been driven in consequence of mal-practices, for which he had been degraded from his ministry among the Methodists; and the account given of him by Mr. Norris's anonymous correspondent is burlesque enough: "an ignorant fellow of the name of McQuig, in every respect disqualified for the task; a fanatic of the worst class of Methodists, who had rendered himself grateful to the party, by his offensive conduct towards Dr. Hales; and who, I AM CREDIBLY INFORMED, knows as little of the Irish language as of Greek or divinity."—p. 161, 162.

The answer to this is given in extracts from a letter written by the son of Mr. McQuig.

"While my father was engaged in those labours [viz. as a Wesleyan preacher], the Heads of Trinity College, Dublin, wished to have a translation of the Irish Oghams. They had long sought a person capable of undertaking it; and as the style was very ancient and difficult, their search was unsuccessful. My father had been long known for his critical knowledge of the Irish language; and he had acquired it by a constant habit of conversing with and preaching to the Irish Catholics, and by studying for many years the most ancient and difficult Irish MSS. This the Heads of Trinity at length learned; and they requested the

Irish Methodist Conference to allow my father and another of the preachers, who was also skilled in the Irish language, to be absent from their circuits for the time necessary for the completion of the task. This was performed so much to the satisfaction of the College, that they granted my father the freedom of their library, and offered him the Professorship of the Irish language, which, however, he declined, only because he thought it his duty to continue those labours, to which he believed God had called him. It is generally known amongst men conversant with Irish literature, that the Ogham, or secret writing of the ancient Irish, is supposed to have been used by the Druids to record, and at the same time conceal, the mysteries of their religion. General Vallancey has given a fac-simile of an Ogham inscription, and other writers have given specimens; but no translation existed of the MS. in Trinity College Library." In a subsequent part of his letter he says, "My father was in Ireland, when the Society determined on printing the Irish Testament; and he never had any intercourse, directly or indirectly, with Mr. Watts, but as the printer employed by the Bible and Homily Societies."

"Those mal-practices were the continuing to prescribe for those persons on his circuit, who happened to be indisposed. This was contrary to one of Mr. Wesley's regulations; and as my father continued to do so after his former suspension, his name was struck off the list of Methodist preachers.

"It happened that the Wesleyan Methodist preachers went occasionally to Killesandra, in which town Dr. Hales resided. This attracted his attention, and he sent an invitation to the preacher on that circuit to hold a public conversation with him in the Town-Hall, that he might know their doctrines, and in what they differed from those of the Church of England. The preacher not having sufficient confidence in himself, wrote to my father, who was then on a neighbouring circuit, requesting him to meet Dr. Hales. My father consented: they met in the Town-Hall before several magistrates and the principal inhabitants of the town and neighbourhood; and their conversation continued some hours. My father has now in his possession a detailed account of this conference, which, however, he has been prevented publishing by delicacy and his respect for Dr. Hales's talents, learning, and moderation. The Doctor, when the conversation was ended, invited my father to his house, to which he walked with him arm in arm, spoke highly of him, and some time afterwards, happening to visit the school at which I was, did me the honour to distinguish me from my school-fellows.—My father has several letters in his possession, which form part of a correspondence between the Doctor and him

after this occurrence; and if this correspondence should ever be made public, the world will see the light in which Dr. Hales viewed the man, whose 'outrageously offensive conduct' towards him, according to Mr. Norris, was one of the few particulars by which he signalized himself."—pp. 162—165.

We wish that Mr. Scholesfield had omitted his concluding paragraph; there is an air of false candour about it, that tends to neutralise the effect of the preceding pages.

Two Sermons occasioned by the Death of Sarah, the Wife of the Rev. Wm. Chaplin, of Bishop's Stortford. The first by the Rev. Thomas Craig. The second by the bereaved Husband. 8vo. 1s. 6d. — London: Holdsworth.

We have been exceedingly interested by these discourses. It too frequently happens that, even on these mournful occasions, the desire of display intrudes itself, and that the service, which should be sacred to the remembrance of the departed, and the edification of the living, is disfigured by the paltry appendages of vanity and parade. This 'low ambition,' alike obnoxious to right feeling and to good taste, has had no influence on the composition of the excellent addresses now before us.

The sermon of Mr. Craig is a serious and profitable exposition from Psalm xxxiv. 22., of the character and blessedness of "those who serve God and trust in him." Mr. Chaplin's text is 1 Samuel xxx. 68. and it suggests to him two appropriate heads of consideration—Distress and Encouragement. His sermon is distinguished by a manly grief, and a spirit of pious and entire resignation, which have deeply impressed our feelings. The following passages will justify our cordial recommendation.

"The man, indeed, who is not trusting in the Redeemer for happiness and salvation, though he retain all his friends around him, and prosperity smile upon him, so that he shall have all that he can well wish for of an earthly nature, must be desolate in the midst of his friends, and cheerless amidst all his possessions. Cares corrode and disappointments vex him; a thousand imaginary evils haunt him, and a consciousness of unpardoned sin appals him, whenever he thinks of a coming judgment. How

vain and empty does this world appear, when he seriously thinks how soon he must leave it! How poor does he feel when he reflects on the coffin and the winding-sheet, and the few feet of earth which will be all that he shall want, and all that the world can give him at last! How wretched must he be when he thinks of the account that he has to render, and of the doom which awaits him in the darkness and despair of an eternal night!

"But none of them that trust in God shall feel thus desolate. Is the servant of God prosperous in this world? His blessings are sweetened to him when viewed as coming from the hand of his heavenly Father; nor has he less enjoyment in his earthly possessions, by being enabled to look forward to a far more durable and valuable inheritance in the world to come. Is he poor and afflicted? He knows that God has assigned him his portion in the exercise of unerring wisdom, and that all His conduct is regulated by unchanging love. He has godliness with contentment, and that is great gain."—pp. 14, 15. Rev. T. Craig.

"He hath also provided suitable and sufficient supports for us under our distresses.—If you ask, Where are these to be found? I answer, in his holy word. No consolations are equal to those which are to be derived from that source; no support in affliction can be compared to this.—I have often, my friends, in the discharge of my duty, represented to you the consolations of religion. I have not before you the gospel of our Lord Jesus Christ, as full of cordials for the wounded heart, and full of hope and joy for the believer, in life and death. And I have now to bear fresh testimony to its excellence; for I have seen much, very much, of its power and sweetness in one whose spirit is now gone to receive larger supplies from the fountain head. And I hope it will not be thought unbecoming in me to add, that I have tasted of that sweetness myself, through the abounding goodness of a gracious God. Had it been otherwise, I verily believe I should at this moment, instead of addressing you in this house of prayer, have been perfectly paralyzed with grief, and oppressed by insupportable sorrows. It is in revealed truth that the grand support of the afflicted is to be found. I am sure that a cordial reception of this into the heart by faith, accompanied as it is by divine instructions and heavenly hopes, will do far more for us in our distresses than all the combinations of earthly good which the world is capable of presenting to its most favoured votaries.—Yes, my brethren, I appear before you this morning, a living witness to the unrivalled excellence of the gospel as "the best relief that mourners have;" and prepared afresh to recommend it to you as the best solace of a wounded heart."—pp. 33, 35. Rev. W. Chaplin.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors, at the Publisher's.

CUMBERLAND.

(Concluded from page 664.)

WIGTON.—The Rev. Joseph Jefferson, a native of this town, and late of Basingstoke, Hants, writes thus, respecting the old meeting-house in this town:—"The place was erected principally through the exertions of the Rev. ANTHONY ROBINSON, (now of London,) who commenced his religious career at Broughton, and afterwards went to the Bristol Baptist Academy. He there adopted Socinian sentiments, and preached for a while at Wigton, in connexion with the Rev. JOHN DAVIES. They had for some time a respectable congregation. Mr. R. published some clever pieces."—See articles in the Protestant Dissenters' Magazine. The Cumberland Packet, of March 4, 1789, contains the following paragraph:—"Wednesday last, (Feb. 25,) a Dissenting Chapel, lately erected at Wigton, was opened with divine service. The officiating ministers were, the Rev. Mr. Robinson, of Kirkland; near Wigton, the Rev. Mr. Miln, of Carlisle, and the Rev. Mr. Rotherham, of Kendal. The sermon was preached by the Rev. Mr. Rotherham, from Isaiah lvi. 6, 7. The subject was "public worship," which he treated in a superior style of eloquence, and in a rational, clear, and comprehensive manner, to the general satisfaction; and it may be presumed to the edification of a very numerous auditory, who conducted themselves with a propriety suited to the solemnity of the occasion." Mr. Jefferson's account then continues:—"The ground was given by Mr. Johnson, of the King's Arms, Wigton: Mr. A. Robinson was the principal and most active person in procuring the erection of the place, which was built by subscription. At first, Mr. R. and Mr. Davies occupied the pulpit, when a few respectable families attended. Afterwards Mr. RUSTON, a worthy Baptist Minister, of Broughton, was engaged to preach to the people who were willing to hear evangelical truths. This continued for some years, till Mr. Ruston, who had not been very acceptable to some of his hearers, and the congregation being diminished, at length resigned; and preached his last sermon to the people, July 5, 1807.—Mrs. Heron, the daughter of Mr. Johnson, having

married a gentleman of the law, served an ejectment on the place, and claimed it as her own property, as heir at law to her late Father.—The grounds of this proceeding were defects in the title;—the place not having been occupied long enough for public worship, according to law;—there having been no enrolment of the conveyance in the Court of Chancery;—the ground having been given solely for the purpose of building a place of worship, and the lower part of the erection having been converted into a weaving shop, which was said to have set aside the donation." Previous to this ejectment taking place, Mr. Ruston had been succeeded by Mr. JOHN COCKBURN, a student of Messrs. Haldane, at Edinburgh, who continued his ministry only a short time at this place; during which, his religious sentiments underwent a very material alteration. He was followed by Mr. ANDERSON, from Scotland, who, on obtaining a church living in that country, returned thither, about the close of 1813. The place was shortly afterwards rented of Mrs. Heron, by the Methodists, and has since continued to be used by them for religious worship. In the course of the following year, the Rev. J. WHITRIDGE, then at Carlisle, commenced preaching in a school-room, in Wigton, and continued his services at stated times, till an Itinerant was engaged—(Rep. of the North Congregational Union for 1815, p. 11.); and at length, in 1816, Mr. JOHN WALTON, who had been educated at the Itinerant Seminary at Hackney, took the charge of this place, in connection with the chapel at Blennerhassett. His labours have been considerably encouraged—a new meeting-house has been erected, which was opened in 1819;—an Auxiliary Missionary Society has been instituted; and Mr. W. has been regularly ordained to the work of the Lord. (Evan. Mag. for 1819. Supplement.)

WORKINGTON.—In this town there are two meeting-houses for Protestant Dissenters, besides a Methodist and Roman Catholic chapels. The Protestant meeting-houses from their relative situation, are usually distinguished by the names of the High and Low Meeting-houses.

High Meeting—Scots Church.—The

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CONG. MAG. SUPP.—1832.

present minister of this place, the Rev. JOHN SELKIRK, has furnished the following particulars of its history:—"Our chapel was erected in the year 1749, chiefly by collections from dissenting congregations in England, and from churches in the Establishment in Scotland. The late *Henry Curwen, Esq.* of Workington Hall, gave for the above purpose *fifty pounds*. The Rev. WILLIAM THOMSON, belonging to the Established Church of Scotland, was the first minister of the foressaid chapel. I, ordained by the same church, as a minister, am his immediate successor. The seats of the chapel will accommodate about 350 hearers, and they are generally well occupied. The house was without a gallery, for a few years after I came here, and of course, the number of hearers was small. The first enlargement was a gallery along one side of the house: in that state it continued for some years. When a more convenient time arrived, a gallery was erected at one end of the house. The house remained in this state for a considerable time; lately a gallery was erected along the other end. All these reparations have been effected by subscriptions from the congregation, and the inhabitants of Workington belonging to the Established Church, with which this congregation has always been on the very best terms; excepting a small collection given by a neighbouring congregation, and a few pounds by two private hands at a distance from this town. It deserves to be noticed, that for the last enlargement, a Mr. John Elliot, a member of our church, till his death, though a common tradesman, and far from being wealthy, gave *thirty pounds*."

Low Meeting—Presbytery Independent.—The following historical sketch of this place has been kindly given by the venerable elder, Mr. Peter Macgaa, and the present minister, Mr. Peele:—"The ground was purchased in the September of 1779; and the chapel was completed in the early part of the following year. Mr. Peter Macgaa, then an officer in the Antiburgher church at Whitehaven, was the principal agent in collecting the necessary subscriptions for the erection. The first minister here was Mr. JAMES M'EWEN, from Perth, an Antiburgher, who continued about two years, and afterwards settled at Dundee, in the same country. He was succeeded in 1785, by Mr. HENRY MUSCHET, who had officiated a short time to the congregation in Annetwell Street Chapel, Carlisle:—and though he remained here only about one year and a half, his labours were rendered useful in the conversion of sinners. He returned to his native land, and became the minister of a

chapel of ease near Glasgow, where he is supposed to be still living. In 1787, came Mr. SAMUEL PEELE, the present pastor, a native of Yorkshire, and who had received his preparatory education at the academy, then successively kept at Heckmondwike and Northouram. (See Report of the Rotherham Academy.) He was ordained here by ministers of the congregational denomination, September 18, 1781. The number of church members is between 40 and 50 at present; and of ordinary hearers about 100."

The following Societies are partially or wholly supported by the Dissenters in this county.

I. THE ASSOCIATED MINISTERS AND CHURCHES OF THE COUNTIES OF CUMBERLAND AND WESTMORLAND.—An interesting pamphlet yet exists, containing their "Agreement," together "with something for Explication and Exhortation annexed," which was printed at Carlisle so long ago as the year 1656. The histories of Neal, Palmer, Brook, and Messrs. Bogue and Bennett notice the existence of this association at different periods. The Baptist brethren appear to have had the chief management of its affairs during later times; and the late Rev. Charles Whitefield, of Hamsterley, is said to "have drawn up for the Baptist Annual Register, an accurate account of this association from the year 1699, consisting of above 70 close pages in 4to." See Baptist Annual Register, vol. i. p. 63, 1790. In the year 1798, it underwent some alterations, and a Society was formed "by the name of, THE NORTHERN EVANGELICAL SOCIETY, for the more general diffusion of the Gospel by itinerant preaching, in the counties of Cumberland, Durham, Northumberland, and Westmorland." Id. iii. p. 425. This Society having declined, another was established in 1810, which has been since known by the title of THE CONGREGATIONAL UNION IN CUMBERLAND AND WESTMORLAND, which has been eminently successful, under the Divine blessing, having raised flourishing Independent churches in three market towns of the former county, and in two of the latter, besides the institution of several Sunday schools, and the introduction of the Gospel into many populous and benighted villages. It is very remarkable and peculiarly affecting to observe, that within the course of about six years, the four acting members of this association were called to rest from their labours, and the church on earth was thus bereaved of their valuable and devoted exertions.

II. THE CUMBERLAND AND CARLISLE AUXILIARY BIBLE SOCIETY was established in 1813. It had among its active

and early patrons, the late worthy Dean of Carlisle, Dr. Isaac Milner, and has numerous branches and associations throughout the country.

III. SUNDAY SCHOOLS have been very extensively promoted in this county since the establishment of the North East, and the South West Cumberland Sunday School Societies, in 1817 and 1818. (See Cong. Mag. vol. i. p. 670.) The latter of which continues its active and

praise-worthy exertions to the present day.

IV. THE LONDON MISSIONARY SOCIETY has had local auxiliaries or congregational collections in most parts of this county for some years, but the other Missionary Societies, which are supported exclusively by the Methodists and members of the Established Church, have also derived considerable aid from this county.

CORRECTIONS AND ADDITIONS TO THE STATISTICS.

* * It must be obvious, from the very nature of the Statistical accounts of Dissenters which have appeared in our Numbers, that errors and imperfections will be, to a certain extent, unavoidable. We shall always feel obliged to such of our readers as have it in their power to transmit to us, before the close of the year, such corrections or additions as they may be able to make, with references to the authorities by which they are supported: and it is our intention to include these in our article in the Supplement.

The following have been communicated to us:

Vol. 4, p. 162, col. 1, line 7, for *periods* read *times*.

_____ 34, for BROADLY read BROADLEY.

_____ 43, for *village* read *parish*.

_____ 48, for of Mr. read of the late Mr.

_____ 55, for is still read has been.

_____ 2, line 6, for are now read have been.

_____ 30, for Kirkswald read Kirkoswald.

_____ 163 — 1, line 17, 23, 52, for WILSON read NELSON.

_____ 2, line 50, for Mutsberry read Neatsberry.

_____ 2, line 52, 66, for BEUCASTLE read BEWCASTLE.

_____ 164 — 1, line 61, for G. Gibbon read D. Gibbon.

Add Mr. JOHN JOHNSTON, of Trevecca College, was the first minister here, continued a short time, and went to Wigan, in Lancashire. He was succeeded by Mr. JOHN DARBYSNIRE, who improved his short stay to active itinerant purposes. Mr. DANIEL GRAY, from the same institution, came after him, continued pastor for twenty-six years; died on the 3d of September, 1808, in the 54th year of his age.

_____ 165, --- 1, line 35, for BURRAND read BURNAND.

_____ 2, line 23, for ADRIE read AIDRIE.

_____ 2, line 54, for BROWN read BENSON.

_____ 214, --- 1, line 17, for HULTON read HUTTON.

_____ 215, --- 1, line 67, for Tottleback read Tottlebank, in Lancashire.

_____ 2, line 26, for Hamstedley read Hamsterley.

_____ 219, --- 2, line 13, for Upperly read Upperby.

_____ 2, line 26, for members read numbers.

_____ 307, --- 1, line 22, for Gardinar read Garner.

The letter of dismission of Mr. GARNER to the church at Hamsterley, was dated the 8th of the third month, 1748, and speaks of him as a member of the church meeting at Broughton and Oulton, from which it appears that Oulton was then a branch of the church at Broughton, and that the people were united together in church fellowship. A daughter of Mr. Garner is still living at Hamsterley.

_____ 554, --- 1, line 16, for Penryn read Penrith.

P. 554. We are requested by a Correspondent to add to the account of Mr. James Coningham, of Penrith, inserted last month, the following note. Mr. Coningham's funeral sermon was preached by Mr. Samuel Wright, and printed, (8vo.) 1716, with a short account of the life and character of the deceased.

P. 556. Joseph Dodson.—Joseph Dodson, A. M. published in 1720, a sermon, (8vo.) preached before the associated Dissenting ministers of Cumberland and Westmoreland, entitled, *Moderation and Charity*. He appears from that discourse to have been a Baxterian in his doctrinal views.

_____ 557, --- 1, line 40, 44, }

_____ 2, line 26, 45, 47, } for PLUMBTON read PLUMPTON.

We are also informed, that the Rev. ISAAC LEE, mentioned in line 25, did not join the Baptist church at Broughton, but was baptized and received a member of the church at Hamsterly, Durham, August 22, 1779, by which society he was encouraged to exercise his ministry among the Dissenters.

2, line 32, for *Haworth* read *Haworth*.

613, --- 2, line 8, for *last* read *first*.

10, for *Scorby* read *Scathy*.

25, dele the name of Mr. Scott.

41, against Cockermonth, insert *Edward Gately*.

57, for THOMPSON read THOMSON.

614, --- 1 line 2, for *Plumbton* read *Plumptre*.

1 line 20, for *Whitteridge* read *Whitridge*.

Two of our Correspondents are of opinion, that we have given on pages 613, 614, by far too favourable an opinion of the state of Dissent in the county of Cumberland. We subjoin a list of the places which, in their opinion, ought to have been omitted, in consideration of their having no settled pastor, and in most of them only occasional preaching, or in the case of Bootle, the prayers being read.—Ainstable, Alloaby, Alkelyfield, Blennerhassett, Bootle, Borrowdale, Bowness, Croplin, Egremont, Gamblesby, Glassonby, Hensingham, Kirkandrews, Kirkoswald, Lorton, Millum, Newbiggen, Oughton, Plumptre, Ravenglass, Renwick, Scalehouses, Torpenhow, and Wetherall.

II. MISCELLANEOUS.

We are happy to learn, from the third number of the Hibernian Society's Statements, that its admirable system is in full activity. The local and itinerant readers penetrate into regions of darkness, and communicate the word of life to the benighted children of Ireland, who receive it with eagerness and joy.

Liverpool Bethel Union.—The Bethel Union seems to be advancing in usefulness and importance. The 6th and 7th Numbers of "Notices of the Proceedings of the Liverpool Seamen's Friend Society," have been transmitted to us, and we have found them fraught with most interesting information. At the Floating Chapel the average attendance has been 1000 persons, and the School affords the means of instruction to 175 boys.

Gainsborough Education Society.—We have received the First Report of the Gainsborough Union Society, for the education of adults and young persons; it is an interesting document, and furnishes abundant evidence of the beneficial effects of such associations.

Craven Chapel.—The western suburb of the metropolis has long been lamentably deficient in the public means of evangelical instruction, and though several laudable attempts have been made to supply it, and with partial success; yet the peculiar circumstances of that neighbourhood, and the want of proportionate funds, have hitherto prevented any efforts being made commensurate to the growing necessities of that district. The removal of Carnaby market, near Marlborough-street, in 1821, presented a spacious site, which Lord Craven, the pro-

prietor, offered to let on building leases, for a term of between 70 and 80 years. A benevolent individual, (by whose distinguished zeal and liberality four spacious chapels have already been erected in the crowded suburbs of London) observing the eligible spot, and deeply feeling for the moral necessities of the inhabitants in its vicinity, obtained a lease for the erection of a chapel, 61 feet by 81 feet within the walls, with commodious rooms below for Sabbath Schools.

The foundation of this building was laid in March last, and it is now completed for public worship, and, with its double tier of galleries, will seat 2000 persons. It was opened for the public worship of God, according to the form of Congregational Dissenters, on Wednesday, Dec. 11, when Dr. Collyer preached in the morning from Isaiah lii. 13, and Dr. Waugh, and Messrs. H. F. Burder, and J. Clayton, jun., offered prayer; and in the evening, the Rev. Thos. Atkins, of Southampton, preached from Daniel xii. 3, and Dr. Harris and Mr. Liefchild conducted the devotional services. Although the state of the weather was very unfavourable, the attendance of Ministers and people was large and encouraging, and the collections, we understand, were liberal.

The erection of this spacious and elegant chapel, unquestionably the first in London belonging to the Protestant Dissenters, will cost its generous founder £9000. He has therefore addressed "a circular to many of the opulent members of our denomination, inviting them to assist him in this great work by their contributions, in which he declares—

"that he does not wish to retain the property of the chapel in his own hands, or to derive any pecuniary advantages from it; but intends, when a congregation shall be established, to vest the premises in Trustees, for its permanent use, and to receive back no more than the principal money advanced by him."

RUSSIA.

The length of the following article renders its insertion somewhat inconvenient, but its importance and uncommon interest have induced us to make room for it without abridgment. It is extracted from the valuable Report (17th) of the British and Foreign School Society.

An Account of the Establishment of the School of Industry at Homel, in Russia; communicated by James Heard.

THE establishment of the Institution for the poor and destitute children of the peasantry at Homel, in the government of Mogiloff, was one of those experiments which are considered as mere visionary schemes, until their practicability and utility are clearly demonstrated. The object at first was to introduce the British System of education into Russia; but arriving at Homel,* the estate of Count Romanzoff, where the first School was to be established, an unforeseen obstacle presented; not more than 36 or 40 boys could be collected in one village, and the villages were so distant from each other, as entirely to preclude the possibility of the children of one village attending the school of another. Count Romanzoff being informed that the advantages of the new system would not be conspicuous in a school of 40 boys, and that 200 would be necessary to display it to advantage, was quite at a loss how they were to be collected; and this circumstance seemed for a while to becloud my prospects of success. Having in my journeys through the different villages of the Count's estate, observed a number of miserable ragged dirty children begging from door to door, and being informed that they were orphans, who had no means of support but soliciting charity, I conceived the plan of rescuing these poor little creatures from misery, ignorance, and vice, by the establishment of a School of Industry, in which they might by their own labour contribute something towards their support. This plan was objected to by many, as being impracticable: the chief objection urged was, that the children, being accustomed to a life of vagrant idleness, could never be brought to contribute in any material degree to-

ward their own support. But fortunately the two principal persons of the place were of a different opinion; and upon a proper statement being made to Count Romanzoff and General Derabin*, it was resolved to erect a large building for the accommodation of the boys; and to inclose a considerable piece of land for a kitchen garden, in which they were to labour during the summer season. The erection of the building necessarily occupied a considerable time; but the Count granted me the use of the right wing of his own house, and I soon collected 50 poor boys from the villages: the barbarous rudeness of their manners corresponded with their miserable appearance; the generality of them had long filthy hair, swarming with vermin; dirty faces, and tattered garments, which scarcely covered their nakedness, no shoes, no stockings, and looks expressive of hunger and misery. Such were they, and such would they have continued to be, until completely accustomed to a wandering idle, vicious life, and quite unfit to fill any useful station, they would have turned out pests to society, had they not been rescued from the abyss of misery by the benevolent kindness of their noble master; who in raising those miserable little orphans to a life of industry, virtue and happiness, had learned the luxury of doing good. About a fortnight afterwards they were all neatly clothed, and on the 9th of December, 1818, the School was publicly opened, and consecrated according to the rites of the Greek Church. The ragged little beggars were now metamorphosed into clean orderly scholars, who seemed to pride themselves not a little in their improved appearance. They had all this by time learned the alphabet, and some to write upon slates; and they performed the evolutions of the system, to the admiration of the spectators, who began to be convinced that peasants, though slaves, are human beings. My chief object in taking these fifty boys under instruction before the school-room was built, was to prepare them to act as monitors, and the rapidity with which they learned was truly astonishing. Their excessive natural stupidity had been urged as a reason for not attempting to instruct them; but it now appeared that human nature is the same in every country and in all classes, and that the difference which we observe between the highly polished inhabitants of France,

* General Derabin, a gentleman of eminent talents and liberal sentiments, had the entire management of the estate, the Count being too feeble to take an active part. The General had been in England, and spoke English well.

* There are 17,000 male peasants on this estate, one town, and between 80 and 90 villages.

England, and other countries of Europe, and the barbarian, arises solely from habit, example, and education. Order was soon introduced into the new Institution, and the children arranged into different classes of labour, according to their age and strength: the eldest of the boys were appointed to be carpenters, shoemakers, or smiths, according to their own choice, while some of the younger and more feeble were employed in splitting the bark of the Linden tree, others in plating it into shoes; some plating straw for hats, others preparing willows for making baskets, and some had learned to make fishing-nets. The hour of assembling in school during summer, was seven in the morning, and they came out again at ten, three hours a day being amply sufficient to teach them reading, writing, and the first four rules of arithmetic, in two years; from ten to eleven they were allowed to play; at eleven the dinner-bell rung, and they proceeded two and two to the dining-room, where grace was distinctly pronounced by the monitor of the day, whose duty it was to read to his companions, while eating their dinners, a portion of the Holy Scriptures. At twelve o'clock they arranged themselves in classes according to their employment, and proceeded to their different masters to work, from which they generally returned about eight in the evening; at nine they supped, and immediately after supper their names were called over by the monitor-general, and those absent marked down for inquiry the following day. This being done, and the Evening Hymn sung by them, they retired to rest. Eight months after the opening of the school, more than sixty children went in procession to their benefactor Count Romanzoff, dressed in clothes and shoes of their making. Such was the delight experienced by His Excellency on this occasion, that he ordered them a better dinner than usual, and promised to partake of it with them; which promise he fulfilled, to the inex-

pressible pleasure of the poor children. From this time the Institution continued to prosper, and even those who had opposed it joined in praising it; the children made rapid progress, both in learning and their trades, became cheerful, obliging, and industrious.

"A strict observance of the Sabbath was not forgotten in the Institution, and that part of the day not spent in church was appropriated to reading extracts from the Holy Scriptures.

"By means of the school at Homel, the British system of education was spread to Poland, where hitherto the strongest prejudices had existed against instructing the peasantry. Mr. Radovitch, a young man of an amiable disposition, was sent by the University of Vilno to study the system, which he did with the greatest assiduity; and soon after his return, three schools were established for the poor, upon the new plan; and according to the last accounts from thence, they were actively employed in the establishment of more.

"In April 1821, the school at Homel being completely established, and a plan laid down for extending the means of instruction to all the villages of the Count's estate, I left Homel to return to England, and never shall I forget the artless demonstrations of sorrow and affection which were manifested by the children at my departure; the little fellows waited more than two hours in the court before the school, to bid me farewell, and not a few shed tears and followed me with their eyes until I was quite out of sight. Oh, may He who careth for the poor and the fatherless continue his protection over these poor orphans, and incline the heart of their master and benefactor to persevere in the good work which he has begun, until the melioration in the condition and morals of the peasantry shall prove the advantages of an industrious and moral education!"

LIST OF ORDINATIONS.

(Independent and Baptist, published in the Year.)

BEDFORDSHIRE.

HOLLOWAY, Rev. John, (late of Bristol,) over the Church and Congregation at Cardington, Cotton-end, June 6, 1822.

BUCKINGHAMSHIRE.

HOPCRAFT, Rev. W. over the Baptist Church at Long Crendon, May 29, 1822.

CORNWALL.

MUSCATT, Rev. E. (late of Hackney Academy,) over the Independent Church at Falmouth, Jan. 3, 1822.

DERBYSHIRE.

RAINE, Rev. J. (late student at Rotherham Academy,) over the Independent Church at Bolsover, May 29, 1822.

DEVONSHIRE.

GRIBBLE, Rev. C. (formerly student at Axminster,) over the Independent Church at Braunton, Oct. 10, 1821.

HORTON, Rev. T. (late student at Bristol,) over the Baptist Church, Morice Square, Plymouth Dock, May 29, 1822.

CLAPSON, Rev. Mr. (from Hackney Academy,) over the Independent Church Assembling, in Glenorchy Chapel, Emath, July 4, 1822.

DORSETSHIRE.

WAYLAND, Rev. ABRAHAM, (late of Stepney Academy,) over the particular Baptist Church at Lyme Regis, Aug. 15, 1822.

DURHAM.

DOUGLAS, Rev. DAVID, over the Baptist Church at Hamaterley, July 17, 1822, void by the decease of the Rev. Charles Whitefield.

ESSEX.

SIRREE, Rev. PETER, (of Hoxton Academy,) over the Independent Church at Wethersfield, Oct. 31, 1822.

MUDIE, Rev. G. D. (late of Hamburg,) over the Independent Church at Rochford, March 20, 1822.

CARLISLE, Rev. S. (late of Hackney Academy,) over the Independent Church at Little Waltham, June 13, 1822.

GLOUCESTERSHIRE.

JAYNE, Rev. GEORGE, over the Baptist Church at Campden, Oct. 25, 1821.

CATTON, Rev. WM. over the Baptist Church at Uley.

WILD, Rev. WM. over the Independent Church at Chalford, July 11, 1822.

HAMPSHIRE.

FRANKS, Rev. Mr. Baptist, Newport, Isle of Wight, Nov. 29, 1821. The Church formed the day preceding.

WILLS, Rev. JAMES, (late student at Gosport,) over the Independent Church, Basingstoke, Nov. 13, 1822.

BIDLAKE, Rev. F. (removed from Teignmouth, Devon, in consequence of ill health,) to be over the Congregation at Andover Sept. 1821.

CASTON, Rev. M. (from Gosport Academy,) over the Independent Church at Node Hill, Newport, Isle of Wight, May 27, 1822.

MILHAM, Rev. C. T. (late of Highgate,) over the second Baptist Church at Portsea, April 11, 1822.

HERTFORDSHIRE.

WALDRON, F. A. over the recently formed Baptist Church at Bishop's Stortford, Oct. 24, 1821.

COPLEY, Rev. WM. over the Baptist Church at Watford, June 27, 1822.

GREENWOOD, Rev. JOHN, over the Congregation at the Old Meeting-house, Royston, June 20, 1822.

HEREFORDSHIRE.

MORT, Rev. H. (late student at Hoxton,) over the Church formerly the Rev. Joel Bromfield's, at Bromyard, June 13, 1822.

HUNTINGDONSHIRE.

HALLEY, Rev. ROBERT, (late student at Homerton Academy,) over the Independent Church at St. Neot's, June 11, 1822.

CHAFFELL, Rev. J. (late of Newport, Pagnell, Evangelical Institution,) over the Independent Church at Yaxley, Sept. 18, 1822.

KENT.

BLAKEMAN, Rev. J. D. over the Baptist Church, Mile Town, Sheerness, April 23, 1822.

LANCASHIRE.

CARNSON, Rev. D. T. (late student of Blackburn Academy,) over the Congregational Church, which meets in Fishergate Chapel, Preston, Lancashire, Nov. 8, 1821.

RYAN, Rev. J. (late of Bridlington,) over the Independent Church, Orchard Street, Stockport, July 28, 1822.

LEICESTERSHIRE.

BARROWS, Rev. SAMUEL, (late of Mr. Bull's Academy Newport, Pagnell,) over the Independent Church at Market, Bosworth, March 7, 1822.

ROBERTS, Rev. J. (late of Hoxton Academy,) over the recently formed Independent Church at Melton, Mowbray, July 18, 1822.

GEAR, Rev. Mr. (also from Hoxton Academy,) over the Independent Church at Market, Harborough, Oct. 9, 1822.

LINCOLNSHIRE.

PAIN, Rev. JOHN, (late of Hoxton Academy,) over the Independent Church at Horncastle, May 10, 1822.

HIMMERS, Rev. JOHN, over the particular Baptist Church at Boston, July 11, 1822. A Society in connexion with Baptists was formed immediately after the ordination of Mr. Himmers, with the view of promoting more effectually the spread of the Gospel in this county.

MIDDLESEX.

HOUSE, Rev. W. over the Baptist Church in Ship Place, Temple-bar, May 23, 1821.

DOVEY, Rev. Mr. over the Baptist Church in Short's Gardens, Nov. 27, 1821.

PEACOCK, Rev. JOHN, (late of Rushden, Northamptonshire,) over the Baptist Church, Spencer Place, Goswell Street, Dec. 21, 1821.

SERAGOS, Rev. G. G. A. M. first pastor of the new Independent Church, Union Chapel, Bow Lane, Poplar, May 28, 1822.

DAVIES, Rev. DANIEL, over the Welch Church at No. 18, Kirby Street, Hatton Garden, February 1822.

HARGREAVES, Rev. JAMES, (late of Ogden, Lancashire,) over the Baptist Church in Little Wild Street, March 13, 1822.

HERBERT, Rev. EVANS, over the particular Baptist Church, Soho, Oxford Street, April 9, 1822.

BLACKBURN, Rev. JOHN, (formerly of Hoxton Academy, and late of Finch-

ingfield, Essex,) over the newly formed Church, which meets in Claremont Chapel, Pentonville, Oct. 16, 1822.

SHENSTON, Rev. J. B. over the Independent Church, Crouch-end, Oct. 3, 1822.

SAGIER, Rev. Mr. } over the Baptist Church meeting in the Free Chapel, Lower Chapman Street, St. George's East, August 11, 1822.

NORFOLK.

SAYCE, Rev. GEORGE, over the Baptist Church, Wrexham, June 27, 1821.

ROBINSON, Rev. H. E. over the newly formed Independent Church at Walton, Oct. 22, 1822.

WILLIAMS, Rev. JOHN, over the Baptist Church at East Dereham, June 6, 1822.

TIPPLETS, Rev. JOHN, (late of Hoxton Academy,) over the Independent Church, which meets in Broad Street, Lynn, Sept. 18, 1822.

EVANS, Rev. WM. (from Hoxton Academy,) over the Independent Church at Wymondham, July 24, 1822.

NORTHAMPTONSHIRE.

BOTTOMLEY, Rev. W. E. (late of Bristol Academy,) over the Baptist Church at Middleton Cheney, Oct. 23, 1821.

BROOKS, Rev. JOSEPH, over the Baptist Church, West Haddon, April 30, 1822.

MILLER, Rev. THOMAS, (late pastor of the Church at Oakham,) over the Baptist Church at Woodford, near Thrapston, May 22, 1822.

COLEMAN, Rev. J. co-pastor with Dr. Hennel, over the Independent Church in Woodlston, Sept. 5, 1822.

NORTHUMBERLAND.

COLEFAX, Rev. W. (from Idle Academy,) over the Independent Church at Hexham, July 11, 1822.

OXFORDSHIRE.

NUNNICK, Rev. D. Baptist, Bloxham, Oct. 2, 1821.

SOMERSETSHIRE.

JUKES, Rev. JOHN, (Bristol Academy,) over the Baptist Congregation, Yeovil, Oct. 18, 1821.

CORP, Rev. JOSEPH, (from the Western Academy,) over the Independent Church and Congregation, Bridgewater, August 20, 1822.

SUFFOLK.

MAYHEW, Rev. W. (from Hoxton Academy,) over the Independent Church, Walpole, Sept. 19, 1822.

SURREY.

UPTON, Rev. ROBERT, over the Baptist Church, which assembles at the Meeting-house, at Gray's Walk, Lambeth, May 7, 1822.

DAVIES, Rev. DANIEL, (late of Merthyr Tydvil,) over the Welsh Baptist Church at Broadwall, Stamford Street, Blackfriars-road, June 26, 1822.

RUXWORTHY, Rev. Mr. over the Baptist Church at Croydon, July 23, 1822.

WILTSHIRE.

JAMES, Rev. ABRAHAM, (formerly of Penknapp, Westbury, Leigh,) over the Baptist Church at Limply—Stoke, June 12, 1821.

BEST, Rev. THOMAS, over the Independent Church, Fovant, near Tisbury, Nov. 7, 1822.

GREEN, Rev. J. over the Independent Church, which meets in Ebenezer Chapel, Market, Lavington, Sept. 24, 1822.

YORKSHIRE.

RHODES, Rev. J. (late student at Idle Academy,) over the Independent Church at Osmett, July 3, 1822.

BLACKBURN, Rev. A. (late of Idle Academy,) over the Independent Church Myrtle Grove, Eastwood, near Halifax, August 22, 1822.

WALTON, Rev. J. over the Independent Church Sutton, near Thirsk, August 7, 1822.

ASPINALL, Rev. R. (from Idle Academy,) over the Independent Church at Glaslington, Oct. 16, 1822.

PARSONS, Rev. J. over the Independent Congregation Meeting in Lendal Chapel, York, Oct. 24, 1822.

ROWSE, Rev. JOHN, (late of Bradford Academy,) over the Baptist Church at Kilham, May 7, 1822.

WALES.

JONES, Rev. T. (late student at Abergavenny,) as a Baptist Itinerant at Llan-carnen, Glamorganshire, August 22, 1821.

OWENS, Rev. MR. OWEN, (late of Dinas Mowdddy,) over the Independent Congregational Church at Rhos y Cal, Flintshire, Oct. 30, 1821.

WILLIAMS, Rev. S. over the Congregational Church at Llanidloes, Montgomeryshire, Nov. 8, 1821.

MORRIS, Rev. W. (late of the North Wales Academy,) over the Congregational Church at Llanfyllin, January 2, 1822.

DAVIES, Rev. E. Classical Tutor of the North Wales Academy,) over the Congregational Church at Bwlch-y-fridd, near Newtown, and co-pastor with Dr. Lewin, over part of the Congregation assembling at Newtown Chapel, Jan. 24, 1822.

JONES, Rev. J. T. (late student at Abergavenny,) as pastor of the particular Baptist Church at Hay, Breconshire, April 3, 1822.

JENKINS, Rev. D. over the Independent Church at Brychoed, South Wales, May 22, 1822.

GRIFFITH, Rev. J. (late of Carmarthen College, over the Independent Church Beaumaris, Isle of Anglesey, Sept. 26, 1822.

GRIFFITHS, Rev. W. (late of Carmarthen College) over the Congregational Church at Holyhead, Sept. 26, 1822.

RICHARD, Rev. W. (late of Abergavenny Academy,) over the particular Baptist Church at Penyrheol, May 29, 1822.

SCOTLAND.

STUART, Rev. J. over the Independent Congregation in Great Hamilton Street, Glasgow, Dec. 23, 1822.

SPENCE, Rev. JAMES, over the Congregational Church Blackfriars Street Chapel, Aberdeen, August 7, 1822.

LIST OF MEETING HOUSES OPENED.

Published in the year 1822.

BBRKSHIRE.—WALLINGFORD.—Baptist Chapel, (Rev. Mr. Tyso,) re-opened after enlargement, October 31, 1821.

—BRACKNELL, in Windsor Forest.—Independent, a new place opened October 15, 1821.

BUCKINGHAMSHIRE.—MARSH GIBBON.—Independent, September 3, 1821.

—HADDENHAM, in the parish of CHARLSEY.—Baptist, September 25, 1822.

CORNWALL.—TORPOINT.—A neat place, called Bethel Chapel, Independent, August 4, 1822.

DEVONSHIRE.—NORTH MOLTON.—Independent, January 30, 1822.

—COLLUMPTON.—Baptist Chapel, re-opened after considerable repairs and enlargement, June 20, 1822.

—COMBAMARTIN.—Independent, October 2, 1822.

DORSETSHIRE.—WEYMOUTH.—Independent; a new place, called Hope Chapel, August 21, 1822.

DURHAM.—HENCLIFFE.—Independent, December 23, 1822.

ESSEX.—WETHERSFIELD.—Chapel, re-opened after considerable enlargement, October 31, 1822. The whole of the expense will be borne by the congregation.

—GREAT WAKERING, near Southend.—Independent, opened September 3, 1822. This place of worship, with a large piece of ground, on which there is a cottage and a dwelling-house for the minister, is the free gift of a venerable lady and her son, well known in the county for their benevolence. The place has been put in trust for public worship.

GLOUCESTERSHIRE.—WINSTONE.—Baptist, February 24, 1822.

—FOREST GREEN, near Nailsworth.—Independent, June 18, 1822.

—HEWELSFIELD.—Independent, a plain little chapel, 31 feet by 17, September 10, 1822.

—MITCHEL DEAN.—Independent, a plain neat chapel on the site of the old one, which had stood more than 100 years, October 2, 1822.

HAMPSHIRE.—ANMORE, in the Forest of Bere.—Baptist, December 23, 1821.

—BRAISHFIELD.—Independent, September 26, 1822.

KENT.—CHATHAM.—Baptist Chapel, re-built, capable of holding 1000 persons, July 12, 1821; cost £1400, of which £800. has been already subscribed by the congregation.

—DOVER.—Baptist, capable of holding 200 persons; January 15, 1822.

—MAIDSTONE.—Independent, new chapel erected on the site of the old one, which was of smaller dimensions, October 15, 1822.

LANCASHIRE.—MANCHESTER.—A new chapel in Canal Street, Ancost's Lane, capable of seating 1500 persons. Erected for less than £1200, by a congregation of seceding Methodists, who now profess themselves Congregational Dissenters; opened December 23, 1821.

LINCOLNSHIRE.—MARKET RASEN.—Independent, May 8, 1822. A new place.

—HORNCastle.—Independent, March 28, 1822. A new place.

—ASHTON-UNDER-LYNE.—The chapel in Hyde Lane enlarged by galleries, re-opened March 21, 1822.

MIDDLESEX.—LONDON, Chapman Street, St. George's, East.—A new chapel opened by some Christian friends for the poor, capable of seating 200; [the seats free,] January, 1820.

—EAST BARNET.—Independent, June 5, 1822.

—LONDON.—An apartment in Kirby Street, Hatton Garden, for the Welch Baptists, under the Rev Mr. Davies, February 22, 1822.

—HIGHGATE.—Independent, for the congregation under the care of the Rev. John Thomas, April 30, 1822.

- MIDDLESEX.**—**LONDON.**—**BURTON STREET, Burton Crescent.**—The chapel which belongs to the Baptist Church, under the Rev. John Edwards, Secretary to the Baptist Home Missionary Society, re-opened after repairs, July 7, 1822.
- LONDON.**—A large new chapel, called **CHAVEN CHAPEL**, erected on the site of Carnaby Market, and capable of holding 2000 people, has been completed since February last, of which the sole charge has hitherto been borne by a well known and highly respected individual. The chapel was opened on the 11th December last. The expense attending its erection is stated to be about £9000.
- LONDON.**—The new meeting-house for the **Salters'-hall Congregation**, situated in Oxford Court, Cannon Street, was opened June 4, 1822.
- NORFOLK.**—**SWAFFHAM.**—A small Baptist place of worship opened, and a church formed, under the patronage of the Home Missionary Society, chiefly by the exertions of the Rev. J. Gibbs, of Norwich, August 15, 1821.
- HARLESTONE.**—A new Independent Meeting, for the increasing congregation of the Rev. J. Fisher, May 26, 1822.
- NORTHAMPTONSHIRE.**—**TOWCESTER.**—Baptist Chapel, re-opened after enlargement, November 7, 1821.
- WOODFORD.**—Baptist Church formed, May 22, 1822.
- OXFORDSHIRE.**—**SWERFORD.**—Independent, July 18, 1822.
- SOMERSETSHIRE.**—**NORTON.**—Independent, opened October 23, 1821.
- NAILSWORTH.**—A new chapel, 75 feet by 45. Independent. Collection £75. December 4, 1821.
- MILVERTON.**—Independent, December 4, 1821.
- THEALE.**—Independent, July 28, 1822.
- BRIDGEWATER.**—Independent, August 20, 1822.
- STAFFORDSHIRE.**—**CHEADLE.**—Independent, opened after enlargement, January 1, 1822.
- WHETLY ROCKS, near Leek.**—Independent, August 8, 1822.
- TEAN.**—Independent, October 2, 1822.
- HARBORNE.**—A new chapel, capable of seating 300 persons, erected at an expense of about £300, opened November 13, 1821.
- SUFFOLK.**—**ALDBOROUGH.**—Baptist, August 7, 1822.
- SURREY.**—**BROCKHAM GREEN, near Dorking.**—Baptist, December 11, 1821.
- HASLEMERE.**—Independent, re-opened after considerable enlargement, October 11, 1821.
- GRAY'S WALK, Lambeth.**—Baptist, March 19, 1822.
- PAINS (OF PENDS) HILL, Limsfield.**—A neat chapel under the patronage of the Surrey Mission, August 6, 1822.
- BANSTEAD.**—A chapel opened for the use of the Good Samaritan Itinerant Society, August 27, 1822.
- CLAPHAM.**—Baptist, opened after an enlargement and thorough repair, August 1, 1822.
- SUSSEX.**—**DANE HILL.**—Baptist, October 23, 1821.
- WARWICKSHIRE.**—**HENLEY IN ARDEN.**—Baptist, June 26, 1822.
- WILTSHIRE.**—**WESTBURY.**—A new chapel for an old Independent Congregation which has existed since the year 1662, opened November 8, 1821.
- BERWICK ST. JOHN.**—Independent, September 26, 1822.
- YORKSHIRE.**—**HIGH HARROWGATE.**—Independent, October 17, 1821.
- KELD, near Reth.**—Independent, June 27, 1822.
- CHAPEL FORD, in the parish of Batley, near Dewsbury.**—Baptist, April 8, 1822.
- WALES.**—**CARDIFF, Glamorganshire.**—English Baptist, building 46 feet by 35 feet, Church composed of from 50 to 60 members, opened October 3, 1821.
- BEAUMARIS, Anglesey.**—A new place of worship, named **Zion Chapel**, for the ancient Independent Church, opened November 16, 1821.
- NEWTOWN, Montgomeryshire.**—Independent, January 22 and 23, 1822.
- GOWAR, Glamorganshire.**—A new Independent Chapel, called **Pisgah**, opened April 25, 1822. This is the sixth edifice of a similar description in the Peninsula, for which the long neglected inhabitants are indebted to the pious zeal and liberality of the Right Hon. Baroness Barham.
- LLAUSTURN, Glamorganshire.**—A new meeting-house, called **Philadelphia** (but formerly **Tuikirion**), June 19 and 20, 1822.
- SCOTLAND.**—**GLASGOW.**—A new Independent Chapel in Great Hamilton Street, December 23, 1821.
- PETER HEAD.**—A large chapel (lately belonging to the Anti-burgher Seceders) re-opened as an Independent place of worship, Jan. 20, 1822.

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